


Sixteenth Annual Report Of The Hampton Negro.

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SIXTEENTH ANNUAL REPORT OF
THE HAMPTON NEGRO CONFERENCE

THE HAMPTON NORMAL AND
AGRICULTURAL INSTITUTE



1912

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PRESS OF THE HAMPTON NORMAL
AND AGRICULTURAL INSTITUTE,
HAMPTON, VIRGINIA, 1912

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Requests for copies of the Hampton Negro Conference reports may be addressed to

WM. ANTHONY AERY
Hampton, Institute, Va.

HAMPTON NEGRO CONFERENCE SIXTEENTH ANNUAL CONFERENCE, 1912

INTRODUCTION AND SUMMARY¹

WM. ANTHONY AERY, Hampton Institute

Yearly the leaders of the colored race in agriculture, education, sanitation, and public welfare, gather at Hampton Institute and in open conference, free from all parliamentary machinery and partisan contentions, discuss the present-day, vital problems of the Negro race in the light of knowledge and with open hearts and minds.

The progressive spirit of the Hampton Negro Conference was shown at its recent meeting, held on July 17 and 18 at Hampton Institute, by the enthusiasm with which men discussed the subject of amusement and recreation in relation to every-day life for efficiency.

The Negro ministers, who had gone on record as opposed to *all* forms of dancing and who had declared with unusual vigor that the Negro of the present needed to buckle down to hard work and sober thought, were finally and publicly won over to the cause of furnishing young people with legitimate and health-giving amusements by the words of two strong women—Mrs. G. W. Cook of Washington, D. C., and Mrs. Butler R. Wilson of Boston.

With the aid of a dozen young colored women, who had been attending the Hampton summer session for teachers and the Negro conference, Mrs. Wilson gave a striking, public demonstration of the simple folk dances, such as "Reaping the Flax" and the "Merry Go Rouud," which she showed could be easily performed out of doors, by young people of either sex, under ideal physical, social, and moral conditions. She showed how the play instinct, common to all people, whether young or old, can be turned into channels of healthful activity, provided parents and older leaders can throw

¹ Reprinted from the SOUTHERN WORKMAN, August, 1912

themselves into the spirit of youth and get a new fresh hold on life.

Mrs. Cook in a remarkably clear and suggestive address, outlined the growth of the play movement in our modern day. She emphasized the importance of recognizing the play ages in children : the dramatic, full of the life of birds and flowers ; the self-assertive or " big Injun " stage, full of individualism and activity, the period when the girl becomes a Tomboy and the boy becomes exceedingly trying ; finally, the critical period of adolescence, full of dreaming, planning, and hoping. Mrs. Cook urged her hearers to learn how to tell stories. She advocated story telling, as well as reading and reciting of poetry, for the whole play life of children.

HOW TO HANDLE THE "BIG INJUNS"

To meet the problem of keeping the country child on the land and in sympathy with the life of those about him, Mrs. Cook declared that teachers would do well to take their " big Injuns " and show them the great advantage of country over city life by playing ball with them and indulging in various kinds of out-door life to forestall the hankering for city life. Then, too, young people must realize that others are working hard in order that they may play. Since direct moralizing is seldom effective, the resourceful teacher will show her boys and girls how to find some real work to do every day. In all play there should be the ideal of making children not only happier but better.

Recent studies made by Dr. Thomas Jesse Jones, of the United States Bureau of Education, show that Negroes of the United States, according to the Census of 1910, cultivate in the South a hundred million acres of land and that the buildings and land owned or rented by Negroes are worth approximately a billion dollars. These and other striking figures show the remarkable progress that the Negro race has made in fifty years of economic development. On every hand there are evidences of improved conditions in Negro homes, schools, and churches.

Along with the economic development and the growth of school facilities there comes the demand for proper forms of recreation. More and more the schools and churches, especially in the rural communities, must be made social centers, not only for men and women, but also for boys and girls who are susceptible to influences for good or evil. It is to be hoped that as a result of the recent discussion of recreation and amusement at the Hampton Negro Conference, in which the Negro ministers took a prominent part, there will come a definite program for furnishing young people, at home and under the care of church or school, the recreation and amusement which they must have in order to live a normal life.

NEGRO RURAL IMPROVEMENT

There are now seventeen colored teachers at work in eighteen counties of Virginia, under the direction of Hampton Institute, trying to secure the more complete co-operation of parents, ministers, and teachers in improving school life. These workers are carrying on school-demonstration work which is giving new life and fresh hope to many neglected country districts.

Jackson Davis, Richmond, Va., supervisor of the rural elementary schools of Virginia, who is most modest, gave the following summary of the industrial supervisors' work in Virginia for one year.

Work was carried on in eighteen counties: Albemarle, Alexandria, Brunswick, Caroline, Charles City, Chesterfield, Cumberland, Elizabeth City, Gloucester, Henrico, Isle of Wight, Lunenburg, Mecklenburg, Nansemond, Northampton, Nottoway, Prince Edward, and Sussex.

Negro schools in these counties, 469; schools visited regularly, 299; average length of school term, six months; schools extending term, 121; average length of extension, one month.

Nine buildings were erected at a cost of \$5200; twelve buildings were enlarged at a cost of \$2068.15; buildings painted, 12; buildings whitewashed, 69; sanitary outhouses built, 37.

There are in these counties 348 improvement leagues; 102 schools have individual drinking cups.

The Negroes in these counties gave in cash some \$13,744.16 for buildings, improvements, lengthening terms, and industrial materials.

These facts do not begin to tell the wonderful story of improved social and economic life of a people who have been given a new hold on life. They deal, however, with a fundamental, material condition which must be steadily improved.

White division school superintendents in Virginia have endorsed the splendid work which Jackson Davis, a warm-hearted Southern man and friend of the Negro, is doing to bring the colored people of the country a new heaven and a new earth through co-operation.

NEGROES IN VIRGINIA

Prof. J. M. Gandy, Petersburg, Va., executive secretary of the Negro Organization Society of Virginia, read an interesting paper on "The Needs of Negro Rural Life." Today 32,228 Negroes, or 67 per cent of the 48,114 Negro farm operators, controlling 2,238,220 acres, own and operate their farms in Virginia. While the Negroes are not getting on an average as much produce per acre as the white farmers, Professor Gandy expressed the belief that with improved methods of soil cultivation the hard-working Negroes in Virginia will soon be able to make a much better living on the farm. He made a plea for the improvement of colored schools as an important factor in solving the rural life as follows: Reinforcement of the idea of keeping colored youth on the farm, of buying and improving land, of producing better crops and farm animals, of building better schoolhouses, and of improving home life.

NEGRO ORGANIZATION SOCIETY

In 1909, at the Hampton Negro Conference, the Negro Organization Society of Virginia was started for the improvement of school buildings, lengthening of the school terms,

increasing the salaries of teachers, encouragement of higher standards of morality, and the promotion of good health among Negroes. Already this society has done much good in getting the colored people together on the question of better health and sanitation.

The officers for the coming year are: R. R. Moton, Hampton Institute, president; J. H. Johnston, T. C. Walker, A. J. Oliver, J. J. France, vice presidents; W. T. B. Williams, Allen Washington, J. M. Gandy, secretaries; and Rev. A. A. Graham, Phoebus, Va., treasurer.

The executive committee consists of the officers and about fifty colored men and women from different parts of Virginia. Active race leaders, men of rare judgment and experience, respected citizens—these are the classes that are connected with the Negro Organization Society. The need of unity in Negro work is recognized. Quietly and effectively co-operative work is being advanced. In all this upward movement, Hampton Institute has lent its moral support and has been the center of influence for good.

SCHOOL ADMINISTRATION

Edward L. Snyder, steward of the boarding department of Tuskegee Institute, discussed in detail the problem of feeding students economically. In his address he outlined the essential factors in securing the efficient administration of a boarding department—selection of help, training of cooks and their helpers, equipment for the kitchen, selection of table ware, buying and care of table linen, distribution of responsibilities, making of the bill of fare, computation of costs, canning fruits and vegetables, handling students in the dining-room, and table decoration.

Principal M. W. Reddick, of Americus Institute, Americus, Ga., described his method of raising money for Negro education among the Negroes themselves. His school was organized in October, 1897. It is owned by an association of seventy Baptist churches. The first year it raised \$154 for education. Some men who began by giving one dollar

are now contributing from fifty to one hundred dollars. The annual receipts have gone up to almost eight thousand dollars. *The school was organized with a view to teaching the colored people how to give.*

Principal Reddick has succeeded in securing the co-operation of white and colored organizations as well as various classes of church workers. Through the publication of full accounts he has won the confidence of all classes.

ROUND TABLES

Problems dealing with farm and health conditions were discussed by active colored workers in round table meetings. "What shall I do with my corn?" This question, for example, was discussed by men whose corn had been suffering from drought in Virginia. Experiences were helpfully exchanged. One of Hampton's instructors in agriculture, Ralph W. Crouse, told what he was doing and gave others the benefit of Hampton's experience in corn growing under very trying conditions.

At the health meeting, presided over by Dr. J. J. France of Portsmouth, Va., Negro physicians described methods that they had found useful in winning over white health authorities to the needs of colored people who live under insanitary conditions in so many places.

NEGROES IN THE CITY

Dr. George E. Haynes, who is the director of the National League on Urban Conditions among Negroes, New York, and is connected with the Social Science Department of Fiske University, spoke on the "Movement of Colored People to the City."

He gave the following reasons for the movement of colored people to the cities and towns: Divorce of the Negro from the soil; growth of commercial and industrial centers; legislation affecting city and urban conditions, relations of tenant and landlord, influence of employment runners in the South, exaggerated stories of success, and restlessness.

The remedy lies in keeping the people on the land by improving farming, in co-operating with organizations that point out the disadvantages and dangers of city life, and in helping the Negro to adjust himself to his new environment "in town."

THE MINISTER AND THE COMMUNITY

One session was devoted to a discussion of the ways in which the Negro minister can more directly meet the needs of his people in their business life, their school problems, and their recreation.

Rev. A. A. Graham, Phoebus, Va., said :

"The one thing we have to teach the colored race is to be sober and thoughtful. You will find that the old, ignorant man, who had no time for so much amusement, so much society life, had sense enough to get a good home to transmit to his child. It is the time when every thoughtful Negro man ought to be at work. We are not going to make the headway we ought to make in this country, until all the denominations, all the professions, work together for the good of the race, and until every man is behind the burden of pushing for the progress of the race."

Other speakers were C. C. Spaulding, Durham, N. C., general manager of the North Carolina Mutual and Provident Association ; Rev. George F. Bragg, Baltimore, Md. ; Dr. C. S. Brown, Winton, N. C. ; Rev. J. W. Patterson, Hampton, Va. ; Professor George Edmund Haynes, Fiske University ; Major R. R. Moton ; and Mrs. E. A. Talbot, daughter of General Armstrong.

QUESTION OF PUBLIC HEALTH

Dr. Ernest C. Levy, health officer of Richmond, Va., and Dr. Allen W. Freeman, assistant commissioner of the Virginia State Board of Health, spoke frankly and helpfully on the subject of hygiene and sanitation.

Dr. Levy spoke particularly on "Modern Sanitation in the Cities." He declared that the Negro death rate from

acute contagious diseases—typhoid fever, diphtheria, and scarlet fever—is fully as low as the white death rate, or even lower; but in the lung troubles, tuberculosis, pneumonia, and pleurisy, the Negro death rate is unusually high. In Richmond, for example, in 1911, for every 105 white people who died of consumption some 163 Negroes died. Further, the Negroes constituted only 37 per cent of the city population.

Dr. Levy gave the main points in the history of modern sanitation since 1881, when the germ of consumption was discovered. He described the modern methods of fighting such diseases as diphtheria, bubonic plague, and typhoid fever. He made a plea for the more hearty co-operation on the part of all persons who have anything at all to do with sick people.

Dr. Freeman, who is an executive officer in Virginia of the Rockefeller Sanitary Board, said: "The city people have all the best opportunities . . . New inventions, new discoveries, new methods in everything go into operation in the city . . . We have just come to realize that the old ways are not good enough for the man in the country; that he is too poor, he is working too hard; he is not having a chance to live his life as he ought to live it. We are trying to carry the best that has come from modern science straight home to the man who lives on a little ten acre plot, perhaps in a little two-room cabin, back in the country."

Dr. Freeman in a straight-forward, simple, forceful address gave the race leaders the fundamental principles of rural sanitation. He showed clearly how dreaded diseases can be successfully fought with plenty of sunshine and fresh air, wholesome food and rest. He urged his hearers to teach by example as well as by precept.

REGISTRATION

A brief study of the 238 registration cards shows that 173 came from Virginia; 27, North Carolina; 8, South Carolina; 6, Georgia; 5, District of Columbia; 4, Kentucky and Maryland; 2, Indiana, Florida, and Tennessee; 1 each from

Oklahoma, Connecticut, Mississippi, Delaware, and Alabama. Occupations were represented as follows: Teaching, 138; home-making, 25; missionary work, 2; club workers, 4; ministers, 23; farmers, 15; dressmakers, 6. Practically all who attended this Conference have been engaged in some form of community work, such as teaching, organizing clubs, improving school conditions, lifting up home life, helping in the church and Sunday school.

RESOLUTIONS

The Committee on Resolutions unanimously adopted the resolutions which were passed by the 1911 Conference.

The following topics were covered by these resolutions: Rural church betterment; improvement of country ministers; co-operation of church and school; land-getting and home-building; co-operative social uplift work; better preparation of Negro teachers; industrial-academic type of education; public-health education; and the federation of race interests.

RESOLUTIONS

The influence of the rural Negro church upon the moral, educational, and material welfare of the rural Negro population is beyond question.

Neither can it be questioned that the Negro preacher is the most potent leader among his people in the rural communities.

The betterment of the condition of the rural Negro people, therefore, depends chiefly on the attitude assumed by the church with regard to the moral, educational and material improvement of the people where these churches are located and upon the character of the preacher in charge.

It is therefore of the utmost importance that the minister should be of the highest character, of fair intelligence, and thoroughly interested, not only in the spiritual welfare of the people, but also in their moral, educational, and industrial development.

The influence of the church and preacher is thus to be exerted in order that the people in the rural communities may be satisfied to remain in the country and in the movement of the people to the towns and cities, which is to be so greatly deplored, might be effectively and permanently arrested. To this end the following suggestions are made :

- 1 The rural Negro pastor should live, as far as practicable, on his charge in the country and thereby magnify the desirability of rural home life and in his own home set an example for his people as to what the home should be.

- 2 The church and the school, as well as the preacher and the teacher, should unite to lengthen the school terms, make the school grounds and buildings more attractive, and the schools themselves more efficient.

- 3 The church and the preacher should take a definite and positive interest in land-getting and home-building and in all that pertains to the agricultural and material welfare of the people.

4 The preacher should be deeply concerned as to the family life and government in the homes of his people. He should especially emphasize parental responsibility and government as part of the religious duty of the members of his church.

That the Negro preacher may be equal to the task, suggested above, we also urge the establishment of a workers' bureau to furnish lecturers, and preachers' institute conductors to visit religious and denominational meetings and to hold institutes for the rural Negro preachers.

COMMUNITY WORK

The community work, undertaken by the Virginia Federation of Colored Women, along the lines of social settlement work, public health, civic improvement, preventive and rescue work, care of the aged and infirm, child-welfare, home improvement, and Y. W. C. A. work, is heartily endorsed.

Every effort should be put forth to federate the entire State of Virginia in order that we may gain the strength that comes from union to promote the work undertaken by the Federation in establishing the State Industrial Home School for Wayward Girls.

A standing committee should be appointed to visit the courts whenever children are to be tried for offences of any kind in order to save them from being incarcerated with hardened criminals. This committee should also visit the almshouses to rescue the children confined there and place them in homes under the supervision of the committee.

We urge that social uplift work along all lines be made to conform to the general plan of social constructive work of the country. We urge social workers to co-operate with the charity organizations and similar bodies in their respective communities.

EDUCATION

We welcome the steadily increasing interest teachers are taking in better preparation for their work. This is shown in

the growing attendance at summer normal schools in Virginia and in other states.

We also appreciate the attitude of certain cities in sending at public expense a number of colored teachers to summer schools to prepare themselves for more effective work.

We wish to renew our suggestions of last year that teachers in every city and county lose no opportunity to improve themselves by means of teachers' institutes. We again ask that public-school authorities and strong private schools give to teachers every possible assistance in the direction of their improvement.

We urge that schools broaden their work to include at least the elements of the activities common in their neighborhoods, and that at the same time they pursue their academic work with interest and vigor.

We welcome the increasing interest of the colored people generally in their public schools.

We urge that by means of educational addresses, school-improvement leagues, and other means, this interest be awakened in the masses of the people.

We further suggest that the attention of school officials and white people generally be called to the actual condition of the colored schools in their several localities with the hope that they will help in making them more effective.

HEALTH

It is the consensus of opinion that the health conditions among Negroes are improving. As a result of the different lectures by physicians and teachers throughout Virginia and the distribution of health tracts by the Virginia State Board of Health, there has been a general awakening as to the seriousness of the situation, and the public is being educated along the lines of the prevention of tuberculosis and other diseases.

We feel that the slow growth of the work for public health has been largely due to the lack of funds.

We recommend that some definite means be taken to secure State aid in order to facilitate and properly carry forward the work of the anti-tuberculosis leagues.

CO-OPERATION

Realizing that the progress of the Negro race as a whole depends almost solely upon the spirit of co-operation, especially as it relates to ministers, teachers, physicians and race leaders, and believing that the educational, economic, and religious forces of the race must find a common ground of sympathy, fellowship, and action, we therefore heartily endorse the work of the Negro Organization Society of Virginia.

We recommend that all organizations of Virginia—churches, leagues, and organizations of whatever character—affiliate themselves with the Negro Organization Society, and give active support to its plans and purposes.

We urge, further, that efforts be made in all the states to federate the varied interests of the race, and to harmonize and direct their influence and power in definite channels.

COMMITTEE ON RESOLUTIONS

GEORGE F. BRAGG, JR., CHAIRMAN
 S. G. ATKINS
 J. H. JOHNSTON
 J. M. GANDY
 G. W. COOK
 A. J. SYKES
 MRS. NORA B. SATCHEL
 E. A. LONG
 J. S. FAUNTLEROY

ECONOMIC CONDITIONS

NEGROES AND THE CENSUS OF 1910

THOMAS JESSE JONES, Ph.D., United States Bureau of Education

That even the man who runs may read some important facts concerning the Negroes of the South, the following statements have been selected for their significance as an introduction to the more systematic explanation of the charts shown in this article.

FARMING

Negro farm laborers and Negro farmers of the South cultivate farms whose area is approximately 100,000,000 acres. Negro farmers cultivate 42,500,000 acres of Southern land.

Forty per cent of all agricultural workers in the South are Negroes.

There are in the South approximately two and a third million Negro agricultural workers, of whom almost one and a half million are farm laborers and 890,000 are farmers owning or renting their farms.

Of the 890,000 Negro farmers in the South 218,000 or 25 per cent are owners. In Virginia, for example, 67 per cent of all Negro farmers are owners.

Negro farm owners of the South own and cultivate 15,702,579 acres which they have acquired in less than fifty years. Add to this sum the land owned but not cultivated by the Negroes of the South and the land owned by the Negroes of the North, and the total land ownership of the Negroes of the United States undoubtedly aggregated 20,000,000 acres in 1910.

The total value of land and buildings on farms owned or rented by the colored farmers of the South is almost a billion dollars.

Negro farms of the South have increased 20 per cent. while Negro population has increased 10 per cent. White farms, on the other hand, have increased only 18 per cent, while the white population increased 24 per cent.

ILLITERACY

Negro illiterates in Southern states numbered 2,133,961, or 33.3 per cent in 1910, as compared with 48 per cent in 1900. Negro illiteracy in the United States was 30.4 per cent in 1910 as against 44.5 per cent in 1900.

White illiterates in Southern states numbered 1,210,406, or 7.1 per cent in 1910 as compared with 11.7 per cent in 1900. White illiteracy in the United States was 5.0 per cent in 1910 as against 6.2 per cent in 1900.

DEATH RATE PER 1000 IN 1910

Death rate of Negroes in the *registration area* is about 24 as against 15 for the whites. There has been a marked decrease in the death rate of Negroes since 1900.

The colored and white death rates in important cities follow :

	Colored	White
Birmingham, Ala. . .	26.6	15.0
Washington, D. C. . .	29.1	15.9
Atlanta, Ga. . .	25.6	15.6
Chicago, Ill. . .	23.9	15.0
New Orleans, La. . .	32.8	17.3
Baltimore, Md. . .	30.6	17.2
Boston, Mass. . .	22.6	17.1
New York, N. Y. . .	25.7	15.6
Philadelphia, Pa. . .	26.9	16.9
Charleston, S. C. . .	39.3	18.9
Richmond, Va. . .	30.3	18.2

See page 20 for complete list.

The Census Bureau has not yet issued death rates based on the 1910 Census of colored people. The above rates are calculated independent of the Bureau upon the population of April 15, 1910. The Bureau rates will be based upon the mid-year population estimated for July 1, 1910, and will probably be slightly less than those given above.

POPULATION AND DEATH RATES PER 1000 IN 1910

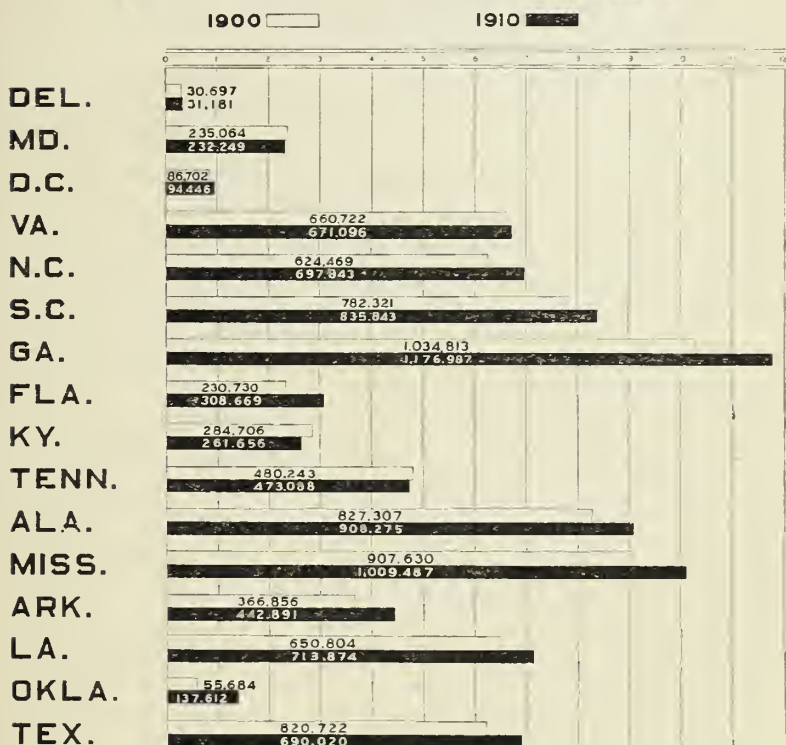
CITY	COLORED		WHITE	
	Population April 15, 1910	Death Rate	Population April 15, 1910	Death Rate
Birmingham, Ala.	52,316	26.6	80,369	15.0
Mobile, Ala.	22,783	29.5	28,738	17.8
Montgomery, Ala.	19,333	35.2	18,803	17.4
Los Angeles, Cal.	13,856	17.2	305,342	14.1
San Francisco, Cal.	16,878	18.8	400,034	15.0
Wilmington, Del.	9,102	24.7	78,309	16.9
Washington, D. C.	94,941	29.1	236,128	15.9
Jacksonville, Fla.	29,368	24.2	28,331	17.0
Key West, Fla.	5,535	26.6	14,410	20.9
Atlanta, Ga.	51,977	25.6	102,862	15.6
Savannah, Ga.	33,280	34.1	31,784	19.4
Chicago Ill.	46,226	23.9	2,139,057	15.0
Evansville, Ind.	6,270	18.7	63,377	13.1
Indianapolis, Ind.	21,861	25.2	211,789	15.5
Kansas City, Kans.	9,334	25.8	72,997	15.8
Louisville, Ky.	40,538	26.9	183,390	14.5
New Orleans, La.	89,640	32.8	249,435	17.3
Baltimore, Md.	85,095	30.6	473,390	17.2
Boston, Mass.	14,815	22.6	655,770	17.1
Kansas City, Mo.	23,701	27.4	224,680	14.8
St. Louis, Mo.	44,534	25.8	642,495	15.1
Atlantic City, N. J.	9,919	17.4	36,231	17.3
New York, N. Y.	97,659	25.7	4,669,224	15.9
Asheville, N. C.	5,361	25.2	13,401	17.5
Charlotte, N. C.	11,755	25.4	22,259	13.7
Durham, N. C.	6,869	26.1	11,372	16.6
Greensboro, N. C.	5,711	25.0	10,184	15.9
Raleigh, N. C.	7,372	33.5	11,846	24.5
Wilmington, N. C.	12,121	26.8	13,627	15.6
Winston, N. C.	7,831	23.8	9,336	17.9
Cincinnati, Ohio	19,669	29.0	343,922	16.7
Cleveland, Ohio	8,736	19.1	551,927	14.3
Columbus, Ohio	12,800	20.5	168,711	15.1
Springfield, Ohio	4,945	16.2	41,976	12.9
Philadelphia, Pa.	85,624	26.9	1,463,384	16.9
Pittsburg, Pa.	25,895	23.6	508,010	17.7
Charleston, S. C.	31,069	39.3	27,764	18.9
Knoxville, Tenn.	7,640	26.6	28,706	15.0
Memphis, Tenn.	52,515	28.4	78,590	16.9
Nashville, Tenn.	36,532	26.0	73,832	15.1
Galveston, Texas	8,086	22.6	28,895	14.5
San Antonio, Texas	10,813	21.5	85,801	22.3
Alexandria, Va.	4,197	32.9	11,132	17.0
Danville, Va.	6,209	26.9	12,811	17.3
Lynchburg, Va.	9,471	24.4	20,023	12.1
Norfolk, Va.	25,099	31.0	42,353	16.5
Petersburg, Va.	11,015	34.2	13,112	20.1
Richmond, Va.	46,749	30.3	80,879	18.2

POPULATION

Negroes in the United States increased at the rate of 11.3 per cent from 1900 to 1910. This rate is equal to that of representative European countries.

Kentucky, Tennessee, and Maryland have lost in Negro population on account of economic opportunities of Northern states.

TOTAL NEGRO POPULATION



The percentage of Negro population decreased from 1900 to 1910 in all the Southern states.

The purpose of the chart on page 21 is to show the number of Negroes in each of the Southern states. One glance at the lines will show that Delaware has the shortest lines, indicating a Negro population of 30,697 in 1900 and 31,181 in 1910, while Georgia has the longest lines with a population of 1,034,813 in 1900 and 1,176,987 in 1910. The *big four* of the Southern states are evidently Georgia, Mississippi, Alabama, and South Carolina, in the order named.

The second point shown on this chart is the change which has taken place in the number of Negroes since 1900. The most striking fact disclosed is the substantial increases of the more Southern states and the decreases or small increases of the border states. The three States decreasing in Negro population are as follows: Maryland, 1.2 per cent; Tennessee, 1.5 per cent; and Kentucky, 8.1 per cent. The probable explanation of the decreases is the attractive power of economic opportunities in the Northern states. The percentages of increase in the remaining states are as follows:

Delaware . . .	1.6	Florida . . .	33.8
District of Columbia	8.9	Alabama . . .	9.8
Virginia . . .	1.6	Mississippi	11.2
West Virginia . .	47.5	Arkansas . .	20.7
North Carolina . .	11.7	Louisiana	9.7
South Carolina . .	6.8	Oklahoma ¹	147.1
Georgia . . .	13.7	Texas . . .	11.2

¹ Includes Indian Territory

While the absolute Negro population has increased in all but three of the Southern states, the proportion which they form of the total population has decreased in practically every Southern state. In 1900 the Negroes were 32.3 per cent of the total population of the South. By 1910 this percentage had decreased to 29.8 per cent. Over 50 per cent of the population of Mississippi and South Carolina are Negroes. Georgia, Florida, Alabama, and Louisiana are over 40 per cent Negro. Virginia and North Carolina are over 30 per cent Negro.

The logical query arising from a study of this chart is why the white people have increased more rapidly in the South than the Negroes. Much light will be thrown on this question when the Census returns on interstate migration are available. It is probable that the large white increase of 24.4

PERCENTAGE OF NEGRO POPULATION

1900

1910

DEL.

MD.

D.C.

VA.

N.C.

S.C.

GA.

FLA.

KY.

TENN.

ALA.

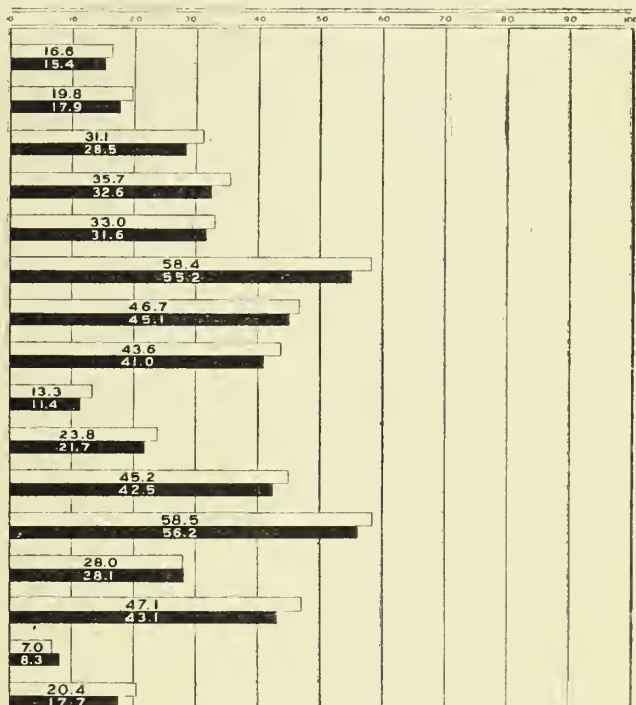
MISS.

ARK.

LA.

OKLA.

TEX.



per cent in the South is partly explained by the movement of people from Northern states to that section of the country.


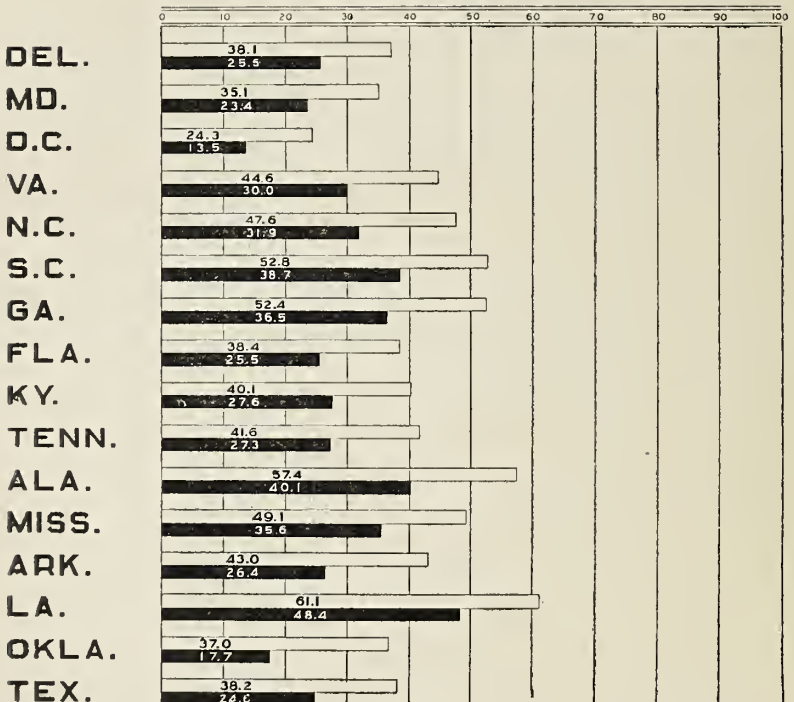

The general death rate of colored people in the *registration area* of the United States was about 24 per 1000 in 1910, as against about 30 in 1900. The death rate of the whites was about 15 in 1910 and 17 in 1900.

The greatest divergencies in the mortality of white and colored are in the rate of infant mortality and in deaths from tuberculosis.

This may be illustrated by vital statistics for the District of Columbia in 1910:

Deaths of white infants under one	105 per 1000
“ “ colored “ “ “	243 “ 1000
“ “ alley “ “ “	373 “ 1000
Deaths of white infants from tuberculosis	127 per 100,000
“ “ colored “ “ “	453 “ 100,000

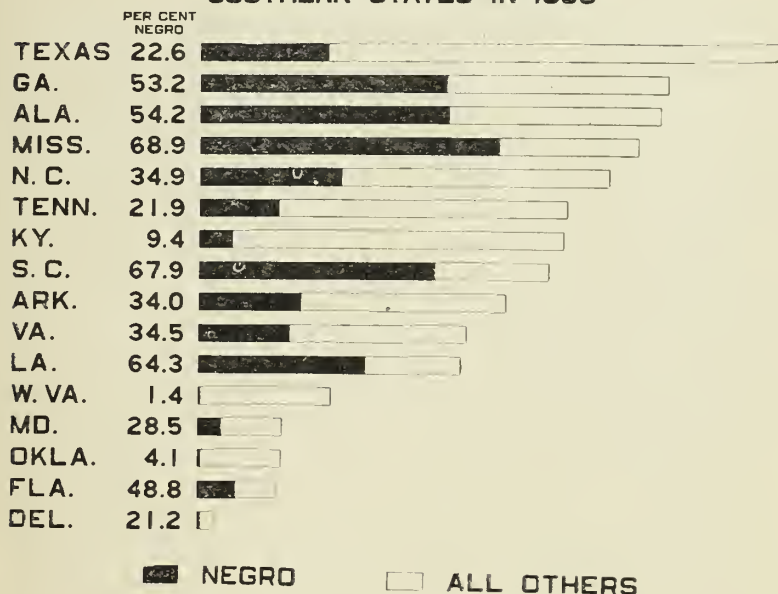
PERCENTAGE OF ILLITERACY IN NEGRO POPULATION

1900 1910 

An illiterate is a person unable to write regardless of his ability to read. All percentages are based upon the population 10 years of age and over. The total number of illiterates in the United States in 1910 was 5,516,693 or 7.7 per cent, as against 10.7 per cent in 1900. The white illiterates were 3,184,954 or 5.0 per cent, as against 6.2 per cent in 1900. The Negro illiterates were 2,228,087 or 30.4 per cent, as against 44.5 per cent in 1900.

In the South the number of white illiterates was 1,210,406 or 7.1 in 1910, as against 11.7 per cent in 1900. The number of Negro illiterates in the South was 2,133,961 or 33.3 per cent as against 48.0 per cent in 1900.

PROPORTION NEGROES FORM OF ALL PERSONS ENGAGED IN AGRICULTURAL PURSUITS IN SOUTHERN STATES IN 1900



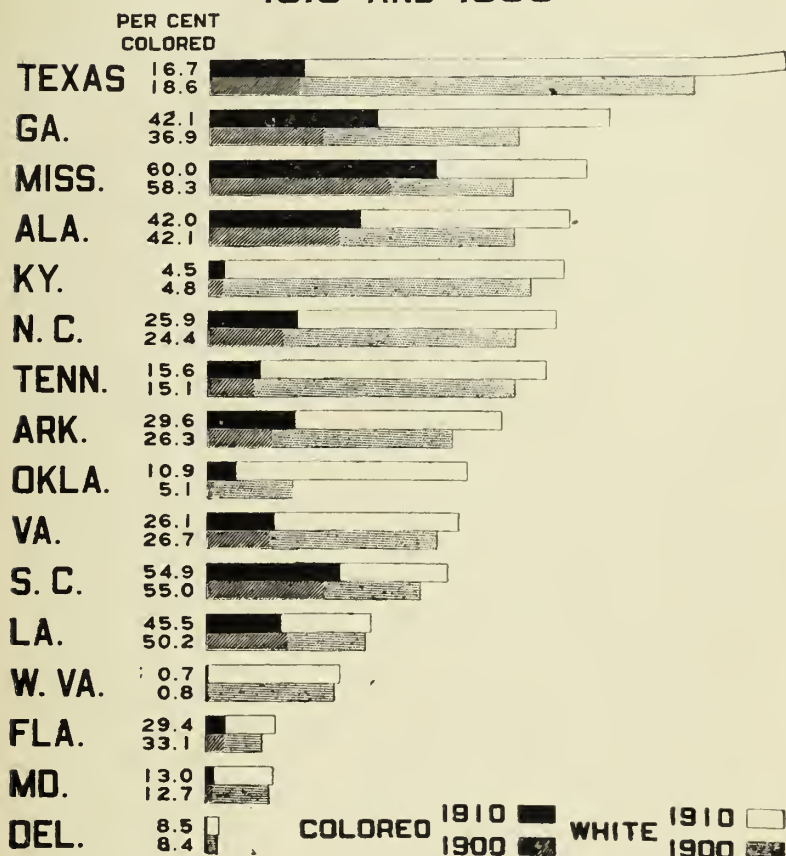
The impression made by the illiteracy chart on page 24 is that of a remarkable decrease in the amount of illiteracy within the last ten years. In 1900 there were four states—Louisiana, Alabama, South Carolina, and Georgia—with an illiteracy of over 50 per cent. In 1910 only one state, Louisiana, with 48.2 per cent, remained above 40 per cent.

The chart on page 25, based on the 1900 Census, reveals the large part played by the Negroes in the agriculture of the South. The black parts of the bars cover 40 per cent of the total area in the bars of the chart. In other words, 40 per cent of all persons engaged in agricultural pursuits of the South are Negro laborers or Negro farmers. In Mississippi, South Carolina, and Louisiana, the Negro farm workers were over 65 per cent of the total. Georgia and Alabama, each, with over a quarter million Negro farm laborers and farmers reported 53 and 54 per cent of their farm force as Negroes. A race forming such proportions of the agricultural activities of the South demands the serious thought and interest of those in positions of authority.

There are in the South approximately two and a third million Negro farm workers. Of these about a million and a third are farm laborers and 890,141 are farmers owning or renting their farms. The above chart shows the proportion which these colored farmers form of all farmers in each state. Mississippi, with 60 per cent of her farms in the hands of colored farmers, heads the list. Over 40 per cent of all farms in South Carolina, Louisiana, Georgia, and Alabama are operated by colored owners or renters.

Two facts are to be considered in connection with these large proportions of colored farmers. First, that the farms of the colored people are small. This is indicated by the fact that while the proportion of colored farmers is 28.7 per cent of the total, the acreage of their farms is only about 12 per cent of the total farm acreage in the South. Secondly, that the status of the colored tenant varies from that of the independent tenant of any Northern state to that of a dependency only slightly removed from the farm laborer. Some consideration wbe given to this subject under a later chart.

PROPORTION OF FARMS OPERATED BY COLORED FARMERS IN SOUTHERN STATES 1910 AND 1900



A comparison of the bars on the preceding chart shows that the number of colored farmers has increased in every state, except West Virginia and Louisiana. In West Virginia the economic advantages of coal mining attracted these farmers to the mines. In Louisiana the ravages of the boll-weevil drove them into other states or compelled them to become wage hands. It is significant of the interest of the colored race in farming that while the colored population increased only 10 per cent, the colored farmers increased 20 per cent. The white population, on the other hand, with an increase of 24.4 per cent, added to their farmers only 18 per cent.



Such a variety of facts are shown by the chart on page 29 that a suggestion for their examination may not be amiss. The first point to observe is the total length of the bars for each state. The lengths of these bars with the numbers at the end present a clear picture of the relative number of Negro farmers in each state. This comparison puts Mississippi with 164,631 colored farmers ahead of Georgia even with her 122,436 colored farmers. One other state, Alabama, has over one hundred thousand farms owned or rented by colored persons.



Reference has been made under a preceding chart to the increase of Negro farmers. These increases are very clearly seen in this chart. The most striking increase of colored farmers is that in Georgia. This state increased from 82,000 to 122,000—an addition of 40,000 or 48 per cent between 1900 and 1910. Arkansas is next in order, increasing from 46,000 to 63,500 or 35 per cent in ten years.

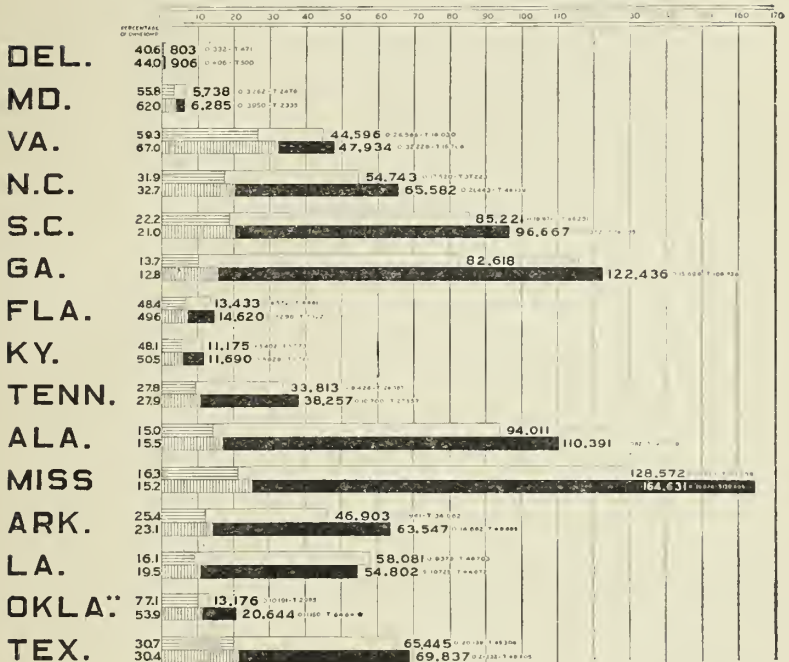
In view of the large number of colored farmers in Mississippi, the addition of 36,000 or 28 per cent is in a sense more remarkable than the showing for Georgia. The other large percentages of increase are as follows: Oklahoma, including Indian Territory, 56 per cent; North Carolina, 19.7; Alabama, 17.4; South Carolina, 13.3; and Tennessee, 13 per cent.

The most important facts shown by this chart are those relating to the ownership of land by colored farmers. These facts are indicated by the portions of the bars marked by the

COLORED FARMERS BY TENURE

OWNERS: 1900  1910 

TENANTS: 1900  1910 



INCLUDES INDIAN TERRITORY.

13,209 NEGROES.

horizontal and vertical lines. The two small figures preceded by *o* and *t* give the number of owners and tenants for each state. An examination of these shaded sections shows that the colored owners increased in every Southern state. Even Louisiana, where colored farmers decreased, colored owners increased from 9378 in 1900 to 10,725 in 1910 or 14.4 per cent in ten years.

The banner states for land ownership by colored farmers are Virginia and Georgia. Virginia leads in the proportion of all colored farmers who own their farms. This was 67 per cent

in 1910, a really remarkable result to be accomplished in less than fifty years. Georgia leads in the percentage of increase between 1900 and 1910. Colored owners in Georgia increased 38 per cent in ten years. It is to be noted in this connection that the proportion of land owners in Georgia is the lowest of all the Southern states. This low status is to be interpreted in the light of the tremendous increase of colored farmers. The low proportion of colored owners in Georgia is explained, not by a lack of progress in ownership, for the Georgia colored owners showed the largest increase of the states, but rather by the fact that even this large increase was eclipsed by the larger increase of colored tenants. This fact is to be considered in studying the percentages of ownership printed at the beginning of each line.

The total number of colored owners in the Southern states was 218,467 in 1910. This represented an increase of 17 per cent in the last ten years. The states with large increases are as follows: Georgia, 38 per cent; Arkansas, 22.8; North Carolina, 22.4; Delaware, 22.3; Virginia, 21.3; Alabama, 21.1; Maryland, 21.1; and Mississippi, 19.3 per cent.

The striking fact of the table on page 31 is in the top line giving totals for Southern states. It appears that the colored owners and tenants, who number 890,000, cultivated farms whose total area is 42,500,000 acres. If this area is increased by the acreage of farms tilled by the million and a half colored farm laborers working on the farms operated by white farmers, it may be conservatively estimated that colored farmers and colored laborers cultivate farms whose approximate area is 100,000,000 acres.

The acreage owned by colored farmers of the South is 15,702,579. Inasmuch as ownership is noted only when the owner operates his farm, the land of owners who rent their land would not be included in this amount. It is probable, therefore, that all the land owned by colored people of the South and North would approximate 20,000,000 acres.

The value of land and buildings on the farms owned and rented by colored farmers is \$899,055,940, or a little less than

a billion dollars. Almost a third of this value is on the farms owned by colored people. A comparative study of the facts for each state would be both profitable and interesting. Especially would this be true of the columns on ownership.

ACREAGE AND VALUE 1910. COLORED FARMERS

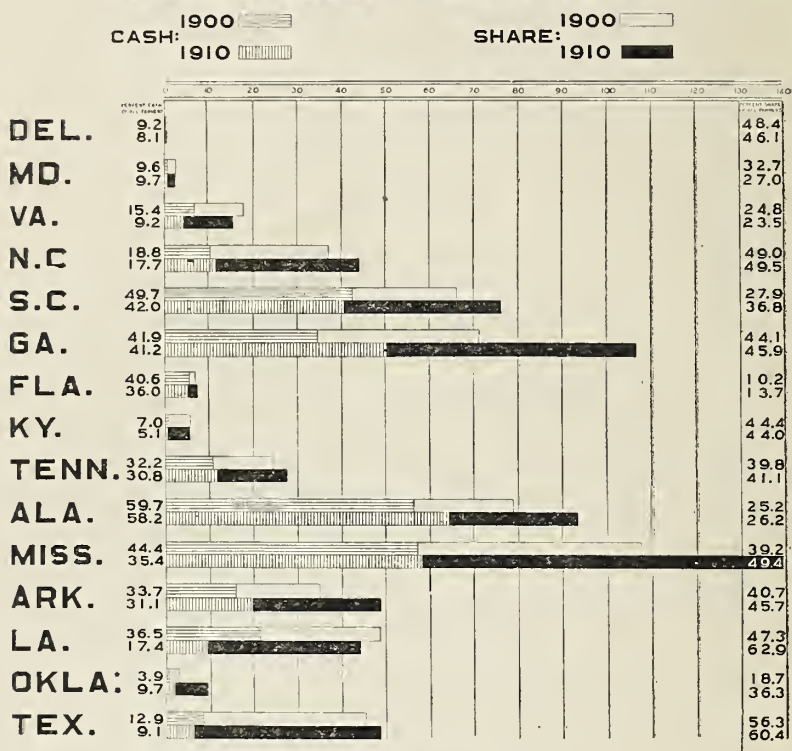
	FARM ACREAGE			VALUE OF LAND AND BUILDINGS		
	TOTAL	OWNED	RENTED	TOTAL	OWNED	RENTED
TOTAL*	42,574,576	15,702,579	26,559,873	899,055,940	272,253,977	616,405,709
DEL.	56.97	13,615	40,963	1,981,716	547,551	1,288,365
MD.	358,517	122,039	223,117	10,269,784	3,924,773	5,172,461
VA.	2,238,220	1,381,223	827,012	45,224,504	28,059,534	15,834,155
N.C.	3,185,804	1,197,496	1,969,316	69,266,216	22,810,089	45,899,127
S.C.	3,940,476	1,098,044	2,799,978	98,999,754	22,112,291	75,906,569
GA.	7,092,051	1,349,503	5,714,997	128,883,732	20,540,910	107,584,785
FLA.	768,705	458,443	300,288	11,915,568	6,786,810	4,389,868
KY.	440,777	255,363	181,096	15,031,908	7,154,168	7,500,285
TENN.	1,600,078	390,676	997,720	42,192,566	12,179,780	29,208,281
ALA.	3,091,435	1,466,719	3,607,234	73,918,727	17,285,502	56,218,406
MISS.	6,457,427	2,227,194	4,193,355	146,524,557	34,317,764	113,231,212
ARK.	2,653,323	1,204,114	1,443,116	69,013,109	20,694,215	46,079,979
LA.	2,124,321	834,695	1,268,650	44,933,658	12,779,570	31,550,017
OKLA.	2,276,711	1,599,655	670,761	47,221,793	32,325,348	14,759,983
TEX.	4,283,663	1,866,742	2,322,237	91,588,948	30,687,272	59,809,126

*INCLUDING DIST. OF COL.

The study of the varying forms of tenancy in the Southern states has only recently begun. The emphasis of the Negro and his friends has been too exclusively limited to the owners. The great mass of colored farmers, 75 per cent of the total, are tenants. This group, 670,474, increased 21.4 per cent in the last ten years. Cash tenants—285,950—increased 5.2 per

cent. Share tenants—384,524—increased 37.0 per cent. See the table below.

COLORED TENANTS



•INCLUDES INDIAN TERRITORY.

It is almost impossible to interpret the significance of these figures because of the different meaning of the term *share tenants* in different states and even in different sections of the same states. The following definitions give a general notion of the varying ideas represented by these terms:

Cash tenants are independent renters who own their mules and implements.

Share tenants, in Virginia and in the hill country of the cotton states, are also in the large majority independent renters.

Share tenants, in the cotton belts of the cotton states, are usually dependent renters who use the mules and implements of their landlords.

Southern terminology would usually group the first two classes as *renters* and the last group as *share-hands* or *croppers*. Rearranging the Census figures for the cash and share classes by an uncertain estimate the colored people engaged in the farm work of the South may be grouped as to their degree of prosperity as follows :

Owners	218,467	(U. S. Census)
Independent tenants	320,000	(Estimated)
Dependent tenants	350,000	(Estimated)
Farm laborers	1,500,000	(Estimated)

Unfortunately the Census returns for 1910 showing the relative economic status of these tenant classes are not yet available. In lieu of this information, it is necessary to depend upon such facts from the 1900 Census as relate to the subject.

A study of the 1900 Census shows that, in the value of buildings and live stock, the cash tenants are more prosperous than the share tenants. In value of products, on the contrary the share tenant surpasses the cash tenant. Some preliminary returns of the 1910 Census, not yet available for publication, seem to agree with the 1900 Census in these points. It appears then, on the one hand, that the renter whether of the *standing rent* or *share* class is better furnished as regards buildings, animals, and implements than the *share-hand* or *cropper*, paying half of his crops. The *halver*, on the other hand, seems to raise more products to, the acre cultivated,

A very important discussion is now arising as to the significance of these differences. Many of the landlords maintain that the larger acreage return is the main test of successful tenantry. Accordingly, this group are urging the share-hand system as the one to be made universal for parcelling out land to Negro farmers. Others, and especially the Negro tenants, hold that the *renting* system gives them more of an opportunity to develop themselves as well as their

land. The landlords naturally stress the improvement of land, while the tenant keeps in mind his personal welfare.

The diversity of opinion and policy resulting from these differing points of view, present a problem worthy the thought of our best minds and the sympathy of our largest hearts. In view of the difficulty of the problem, it is extremely fortunate that we have had the wisdom of that benefactor of Southern agriculture, Dr. Seaman A. Knapp, to show us the way out of this perplexity as he did on so many occasions. When this dilemma was stated to Dr. Knapp, he said: "They are both right and they are both wrong. The landlord must be interested not only in his land but in his tenant. The tenant must be interested not only in himself but in the landlord and his land. Land and labor must be developed side by side. A system that favors the tenant to the injury of the land is bad. A system that favors the land to the injury of the tenant is equally harmful. Either system will result in the poverty of both landlord and the tenant." Then he added as the practical hint of the next step that we must work for a longer tenure contract—a contract which would guarantee to the landlord a fair treatment of his land; a contract that would assure to the tenant the certain return to him of a fair return for his labor.

MOVEMENT OF NEGROES FROM THE COUNTRY TO THE CITY

GEORGE E. HAYNES, Ph.D., Director of the National League on
Urban Conditions among Negroes

ABSTRACT

The great movement of populations from the country to the city the world over during the past seventy-five years, and especially the last twenty-five years, has been a marked fact open to the eyes of every observer. The cities of the United States have shared in this urban growth no less than the cities in other countries.

It has been open to observation that the Negroes of the United States, since the days of emancipation, have been migrating to cities, but in most of the discussion about the Negroes' migration, two almost opposing and contradictory opinions have prevailed. It has been said that either they show a racial tendency to herd together in cities, or they are remaining in the country, while the white people of the same territory are moving to the towns and cities.

Now, all the facts that are available, by means of which we may test either or both of these opinions, show that neither of them is correct. For, except during the exceptional decade from 1860-1870, just after the release of the Negro from the soil by emancipation when he showed that inevitable *wanderlust* evinced by all people during sudden social upheavals, the Negro has shown a tendency to migrate to cities similar to the tendency of the white population in the same territory, when the conditions have been similar.

GROWTH OF SOUTHERN STATES

The increase of the two populations in Southern cities from 1860 to 1870 was as follows: White, 16.7 per cent, Negro, 90.7; 1870 to 1880, white, 20.3; Negro, 25.5; 1880 to 1890, white, 35.7, Negro, 38.7; 1890 to 1900, white, 20.8, Negro, 20.6; 1900 to 1910, white, 27.7, Negro, 20.6 per cent. That is, when the proportion between the urban and rural population of blacks and whites becomes normal, and exceptional influences no longer bear upon the Negro, the two populations show about the same rate of increase in their migrations to these Southern cities.

The increase of the Negro population for eight Northern cities (counting all the boroughs of New York City as now constituted as one) was as follows: 1860 to 1870, 51 per cent; 1870 to 1880, 36.4; 1880 to 1890, 32.3; 1890 to 1900, 59.2 per cent. The larger liberty of Northern cities was coupled with the economic call of better wages. This probably may account for the fact that Southern cities show an increase of 7.7 per cent more of whites than of Negroes between 1900 and 1910.

The conclusion of these figures is clear ; namely, that for the cities where the influences have borne in upon the white and Negro populations in the same way, the Negroes and the whites have migrated to the cities in very nearly the same proportion ; where the influences bore singly, either on the whites or on the Negroes, the one or the other has shown a variation in the rate of increase to these 24 cities.

Now, what is true of these 24 cities is probably true of all cities of any size throughout the entire South and of a number of cities in the North. Furthermore, a study of the growth of urban population in eleven Southern states shows that between 1880 and 1900, a period of twenty years, the urban Negro population increased 11.3 per cent, or more than one-half of 1 per cent each year.

Just after the Civil War, the slave régime broke down. Negroes in large numbers, without the ownership of land, with very little demand for their labor on any system, except the share-tenant or crop-lien plan, and with a general belief that the Federal government was going to care for everybody, flocked to the towns and army posts of the union army. Those who did settle on the land continued to use the old methods of farming with the one crop of cotton and corn and tobacco, so that the land became so worn out that large areas in the older states could no longer be farmed profitably by such methods. Many thousands of acres of such land may be seen today as one travels through the Carolinas, Georgia, and Alabama.

If you add to the fact that most of the Negroes did not own the land, the other fact that the outcome of the system of share-cropping, which often left tenants with nothing but a debt as a result of year after year of toil, you will see the force of this lever in loosening them from the soil.

In many cases where Negroes have shown thrift, opportunity to buy land has been offered, and intelligent methods of agriculture, producing a larger return from the land with less labor have been adopted, the forces which in many parts of the world have released men from the soil have begun to

operate here ; that is, the farmers' sons, when they grow to manhood, find more profitable employment for their surplus labor in the neighboring towns than upon their fathers' farms.

Of course, in the past years of the opening of the great Southwest with its fertile plains and rich valleys, thousands of Negroes were attracted to Arkansas, Oklahoma, and Texas. But as the release from the soil gave opportunity for movement, while many moved to these more verdant fields, thousands of others drifted into the population stream which flowed into towns and cities. It is easier for the Negro to follow the drift of the general population, in his immediate rural community, and move to the nearest town or city, than it is for him to move away to a more distant country district, although there are larger opportunities open to him there.

INDUSTRIAL AND COMMERCIAL CENTERS

I turn next to the second great set of causes that moved the Negroes from the country to the city, namely, *the growth of industrial and commercial centers*. Between 1860 and 1910, every Southern city of which we have any record has had a tremendous increase in the industrial enterprises that have been started and carried on in its midst.

For every one hundred wage workers in the fourteen cities in 1880, there were added about sixty-one additional wage workers during the succeeding twenty years, and in Birmingham there was added to every one hundred wage workers more than one hundred and five additional wage workers in ten years.

In the matter of the growth of commercial centers, the only evidence at hand is the amount of railroad building which has taken place since 1860 in the thirteen Southern states from Maryland and Delaware to Arkansas and Texas. In this territory in 1860 there were only 8317 miles of railroad ; in 1905, there were 55,239 miles of railroad. The building of so many miles of railroad means that there must be places where lines of railroads meet, where freight is transferred and

where officers and employees live. Naturally, around these centers of railroad activity grow up great warehouses and business establishments of various kinds, which require large numbers of workers. In addition, the wealthy classes that center in both manufacturing and commercial towns and cities call together a large number of other workers in personal and domestic service to supply their increasing and varied personal wants.

In domestic and personal service for ten cities the male white wage earners increased 42.3 per cent and the Negro male wage earners increased 31.1 per cent from 1890 to 1900. In trade and transportation occupations, the male whites increased 25.2 per cent and the Negro males increased 39.1 per cent in the same ten years. In manufacturing and mechanical pursuits the male white workers increased 16.3 per cent and the Negro male workers 11.6 per cent in the same decade. During this period, the total increase of males in all three groups of occupations was for whites, 25.3 per cent, and for Negroes, somewhat larger, 30.2 per cent.

I also have here the tabulated answers from 365 Negro wage earners who were asked their reasons for coming to New York City. Out of 210 who gave replies, ninety-nine reasons could easily be classified as economic or industrial reasons. They are classified as follows :

To "get work" or "find work," 38; to secure "better wages" or "more money," 19; with former employers, 18; to complete trade training, 2; to engage in work previously assured, 4; to "better my condition," 15; "business low at home," 1; "wanted to buy a house at home with money made here," 1; "seeking business," 1.

I can make no better final statement on this point than to quote from the editorial in the *Outlook* of June 29th, 1912: "For a large part of the year there is no work obtainable in the rural districts. A cotton picker makes from fifty cents to \$1.50 a day, according to ability, but the season is short. At other times, when he can get work, the laborer receives not more than fifty cents a day. In the city he can easily make

\$1.50 a day, and he can work six days in a week. In some pursuits such as the loading of timber, he can make as much as \$6.00 a day. His rent is small."

SECONDARY AND INDIVIDUAL CAUSES

A third set of causes of the Negro's migration to cities should be mentioned since these causes play an important part in the movement. I have classified these causes as secondary and individual. The first of them is legislation. Legislation during the past half century has especially favored the city and industrial and commercial enterprises. In fact, one may say that the city has almost dominated legislation during this period. For instance, some cities have been lavish in the expenditure of funds for public schools and other public facilities which make the city attractive. In the South, labor legislation, which has greatly affected the Negro, has also contributed to the movement. Such laws, outside of those that prohibit or regulate the exodus of laborers through the activity of labor agents or runners, operate to make the conditions under which wage earners working on railroads, in mines and other places where Negroes are employed in large numbers, more attractive and the payment of wages more certain. To this is added the greater frequency of pay days and often shorter hours with more frequent holidays.

Again, the laws which regulate relations of tenants and farm-hands with landlords in practical operation make even more irksome the already very hard and uninviting lot of the Negro on plantation and farm. In many localities Negroes cannot move from one farm to another so long as they owe any debt, and this often works out so that they are never allowed to get out of debt where labor is scarce and hard to be replaced.

Another secondary or individual cause is that of the influence of employment agents or runners, who visit Southern communities and drum up help either for the larger cities of the South or for Northern centers. During the past five or six years, the National League for the Protection of Colored

Women, now under new supervision and direction, has dealt with hundreds of cases of young women who have been so induced to leave their rural homes in small town communities and to come to cities like Baltimore, Philadelphia, and New York.

Added to this are the exaggerated stories of prosperity which relatives and friends in these cities write to friends at home, or the prosperity which is shown by those returning home with their display of clothes, of cash, and in their conversation.

This is clearly proven in a list of 111 other answers of wage-earners in New York City giving reasons why they came to that city. Twenty-six came on account of parents, eleven on account of husband and wife, thirty-one on account of other relatives, sixteen on account of the attractions of New York City, six because their former residence was unattractive, and six miscellaneous.

The restriction by "Jim Crow" legislation and segregation, both by law and custom, and denial of rights and privileges to persons of color undoubtedly leads some of them to migrate North in the hope of a larger liberty for themselves and particularly for their children. These naturally settle in the cities.

Considering the rural conditions of the South today, we cannot deny that to the attractive glare of the lights and moving crowds, the cities have added many advantages in public schools and other uplifting agencies. These things draw the Negroes who aspire to be something and they move to the cities to secure them. They embrace these opportunities as offering better chances than they see open to them in the rural communities where they live.

"The Negro," says the *Outlook* for June 29, 1912, "lives almost as cheaply in the city as in the country, and he earns three or four times as much money. He has his churches, theaters, moving-picture shows, and the society he craves. He soon urges his country friends to join him in the city. So the urban movement gains force year by year.

Only the Negroes who own their own farms are willing to remain in the country . . . The Negro urban movement is radically changing conditions throughout the South, probably to the advantage of both races. This advantage, however, will be real only up to the point where there is the proper economic balance in race distribution."

REMEDIES SUGGESTED

First: I heartily believe in the purpose of this Conference and all similar movements like it. I endorse the work which has been done here and at Tuskegee and the schools that have followed in their lead toward improving the rural conditions, the methods of farming, and the educational and living conditions.

Second: There is a call for co-operation with an organization like the National League on Urban Conditions Among Negroes in its announced policy to take all steps that may be taken toward inducing the people to remain in the communities where they are. I know that we have urged this, but I am here to ask your help in following on a large scale the work which the League has already done.

There should be a systematic, organized propaganda to show the thousands of our people the disadvantages of rushing to the city, unless they are prepared to meet the struggle for existence which centers there. They have been told about the advantages (and there are advantages). What they need to know is that there are dangers as well.

There is another suggestion, which, to speak frankly, aims clearly at helping the Negro in adjusting himself to the city. With all the improvement that may be made in the rural districts, with all the effort that may be made to stem the tide of the inefficient who migrate, we may as well recognize the fact that the causes which are operating to bring the Negro to the cities—these fundamental, agricultural, industrial, commercial, and social causes—will continue to operate for an indefinite period and that the Negro populations of our

towns will continue to migrate to the cities in large numbers. It is, then, the wisest and best thing for us to begin now, while the movement is in its infancy, and help the Negro learn to live in town.

I wish therefore, in conclusion, to state the purposes of the National League on Urban Conditions Among Negroes, the objects that have been carefully worked out after several years of experience in grappling with this urban situation. There is in these objects certain suggestions for the friends of the Negro whether their interest is centered in the rural communities or in city neighborhoods. These are the purposes :

To promote and to do any and all kinds of social work for improving the social and economic condition among Negroes in urban centers ;

To bring about co-ordination and co-operation among existing agencies among Negroes in urban centers and to develop other agencies where necessary ;

To secure and train Negro social workers ;

To engage in any and all activities that may benefit the conditions of Negroes in urban centers or affect their movements to and from urban centers ;

To make such studies in urban centers as may be required for accomplishing its object.

NEGRO RURAL LIFE IN VIRGINIA

J. M. GANDY, Petersburg, Va., Executive Secretary of the
Negro Organization Society of Virginia

ABSTRACT

The first consideration in life is physical existence—the obtaining of food, clothing, and shelter. In studying the needs of a people the first step, therefore, is an investigation of the condition and circumstances surrounding the source of supply of these physical needs. In rural life the farm is this source of

supply. The gain in Negro population in Virginia for the last decade was a little more than 1.5 per cent. The actual number of Negro farm operators was 48,114, a gain of nearly 7.5 per cent over the previous decade. These 48,114 Negro farm operators in 1910 had under their jurisdiction 2,238,220 acres of land of which 1,111,208 acres were classed as improved land, a little more than one per cent less than the previous decade, and 49.6 per cent of the whole amount under his jurisdiction. In other words, the Virginia Negro is using in one form or another just about a half of the land he has jurisdiction over. Forty-four per cent of the unimproved land is in woods, and nearly 6 per cent of it is going to waste by washing into gullies, growing up into underbrush and the like.

NEGRO OWNERS AND TENANTS

All the Negro farm operators, of course, do not own their farms. In actual figures 32,228 Negroes own and operate their own farms, 67 per cent of the entire number of Negro farm operators; as against 32.6 per cent tenants, and 4 per cent managers. There was an increase of nearly 22 per cent of Negro farm owners during the last decade. This increase is centered around small farms, ranging between 10 and 49-acre farms. The Negroes of the state own 1,381,223 acres of land, only 48.5 per cent of which is improved.

All of the farms owned by Negroes in the state are not free from debt. Seventeen per cent, or, in actual numbers, 4609 are known to be under a mortgage, as against 26,200 free of incumbrances and 419 of which nothing is known.

A vast army of 15,706 of our men are working the land of others as tenants. The most of these, 10,653 represent the lowest form of tenants—share tenants; 3661 are renters for money; and 634 combine the share system and the rent system. The 3361 renters and the 635 share-cash tenants could with little inspiration be led to secure farms of their own, since they have the stock, cattle, and the farm implements as a basis for such undertaking. The problem for the next ten years will be the passing of the majority of the 10,653 share tenants into the class of farm owners.

FARM PRODUCTION

What of the products of these farms? The Negroes in 1910 averaged 14.6 bushels of corn per acre; the whites, 21.9; Negroes, 25.4 bushels of peanuts per acre; whites, 32.1; Negroes, 10 bushels of oats per acre; whites, 14; Negroes, 109 bushels of sweet potatoes per acre; whites, 139; Negroes, 636 pounds of tobacco per acre; whites, 756. There was an average of $\frac{3}{4}$ of an acre of hay to each Negro farmer and 5.4 acres to each white farmer; not quite a half acre of leguminous crops to each Negro farmer but nearly 4 acres to each white farmer. Each Negro cut from his hay patch an average of .96 of a ton to the acre; each white man 1.06 tons per acre. The two races were nearer together in the amount of clover produced per acre than in the case of any other kind of hay. Negroes averaged 1.12 tons of clover per acre; whites, 1.17. There are deep-seated causes for these differences. They cannot be attributed to the lack of effort and application to his work on the part of the Negro, for he is by training and practice a hard worker; nor can they be found in nature for the sunshine, the rain, and the soil know no color. They are rather to be attributed to the relative degree of intelligence and to the relative amount of the resources of these two type of farmers. The masses of Negro farmers of Virginia have not been thoroughly convinced that it is essential to keep the soil re-enforced by crop rotation and that much depends for a good crop upon the preparation of the seed bed.

The reports of the last Census show further that there was $\frac{1}{4}$ of a cow in 1910 to each Negro farmer in Virginia, a little more than two work animals, 2.9 hogs and 17 fowl; a yearling to every three farmers, and a colt to every fifteen farmers. These facts show in my opinion a vital weakness in the Negro farmer. More emphasis ought to be placed on the raising of more cattle, work animals, hogs and fowl, and a market ought to be secured by which the surplus products can be sold at a good price.

RURAL CONDITIONS

The rural water supply is frequently subject to contamination. Where there are wells, they are often located on the same slope as the horse-lot, pigpen, and the like; and the curbing is so arranged as to admit dust and flies. The springs are frequently exposed to contamination of dogs, flies, and the drainage of the country sloping toward them. Three-fourths of our rural homes are without the necessary outhouses for decency and health. Where there are outhouses they are often so old, dilapidated, and unsanitary that they are worse than a makeshift. More than two thousand rural schools in Virginia have no outhouses. The majority of these are colored schools. Of those that do have outhouses only a small share are sanitary. Further, the majority of our rural churches have no outhouses. In addition to these unfavorable conditions, little effort is made by the people in rural homes to protect themselves against the contamination of the house fly, to exercise care in the handling of milk, and to take regular and systematic baths. It is estimated that growing out of such conditions, as outlined above, there were in Virginia, during 1911, 11,803 cases of typhoid fever, 6811 cases diphtheria, and 8651 cases of tuberculosis. I venture to say that the Negro had more than his pro rata share of these cases.

The meager homes where there could be better ones, the unsightly weather-beaten houses, the unkept yards and the absence of fences around the yard, present needs that are at the bottom of much of the shiftlessness, carelessness, lack of aspiration and ambition, and the low ideals that lead to reckless and rash action. From one viewpoint, character is the result of harmonious relationships. Well-arranged furniture, pictures, good books and periodicals, a beautiful well-kept home, suitable yard, love and patience among the members of the family — these are the most influential factors in making worthy men and women out of children.

The defects in our agricultural, economic, sanitary, and domestic conditions are the reflection of inadequate educational

advantages. Ignorance is a reproach to any people, but knowledge quickens and makes alive. That the Negro has been able to achieve so much in the face of so many obstacles and barriers, is a splendid exhibition of his power of adjustment and adaptability. An increase in the educational advantages in the future would greatly facilitate the pace of progress in other directions.

NEGRO EDUCATION IN VIRGINIA

What are some of the facts about the condition of Negro public education in Virginia? There are about 2200 Negro public schools in the state. Of this number a conservative estimate would give 2000 of them as one-room schools. Many of the schools have no home at all. They are carried on in rented halls, old shacks, and in log cabins.

In one county a school was held in one room of an abandoned Negro dwelling house. This house was box-shaped; cut up crosswise into three rooms. A sill in the room in which the school was held was broken on one side, throwing up the floor in the middle of the room five or six inches above that of the other part of the room. Every pane of glass was out of the window, the door could not be closed, and the walls of the room were black with smoke, dirt and cobwebs. The teacher's chair was without bottom, her table was made of an old dry goods box, very roughly put together, the benches on which the children sat would not stand upright except when the children were sitting on them, and the stove was so holey that it hardly held the fire. The whole place was reeking with odors and smells common to old discarded houses where old shoes, rags, and a thousand other things are left around. This is one of the worst types of school houses in the state, yet there are many of this kind.

In many places the school term is sometimes as short as twelve weeks, often as short as sixteen weeks, and in many, many cases it is not more than twenty weeks. In some counties the colored children have school advantages only on alternate years. That is, if a school is held in one neighborhood

this year, it is moved to another neighborhood another year, and the children of the first neighborhood have to wait their turn before they can have the school again.

Much has been done during the last ten years in the rural districts in school decorations and improvements by the untiring and unselfish efforts of Mr. Thomas C. Walker and others, yet because of the extensiveness of the field and the difficulties of the work, much yet remains to be done in this direction.

We must never tire in our efforts to hold up the ideal that a beautiful and wholesome schoolroom, pretty pictures and flowers, clean and neat surroundings have their educative value and an unconscious influence upon character making; that a well-arranged playground with a diversity of games and with opportunity of the children to engage in free play in the open air is just as essential, even more so at certain stages in the child's development, as the books in the schoolroom; that a schoolhouse ought to be the meeting place of the people upon all questions of common interest and concern. Thus an effort ought to be made to popularize it by gathering the people together there often.

PUBLIC-SCHOOL TEACHERS

The teachers in the Negro public schools of Virginia have constantly improved within the last five years in their professional spirit, in their mental grasp of the curriculum, in their ability to impart knowledge, and in their power of community leadership; yet fully half of them are below the level of effective service, and a fourth of them have no professional standing whatever. The forward move of the Negro public schools will be no faster than the improvement of the class of inefficient teachers; for the school is often not as good as the teacher, certainly it can be no better.

The ideals of the Negro race were developed in another age and thus they do not function successfully in this age. The mature Negro public needs to be aroused, its conscience quickened, its ideals recast, and its whole mental life revived. A

young ambitious colored woman was going down a street in Washington, and on seeing a colored boy asleep on the street she went to him, shook him, and said: "Wake up, you are disgracing me!" This spirit ought to burn in the breast of all Negro leaders in Virginia.

Let there be more farmers' conferences, more farm demonstrators, more health mass meetings, more mothers' clubs, more home-gathering clubs, more industrial work of all kinds, until the Negro's vision of life is broadened, his ideals recast, and his surroundings made more wholesome and inviting.

NEEDS OF NEGRO RURAL LIFE

What are the real needs of Negro rural life? First, it is in need of re-enforcing constantly the sentiment, already present, of keeping the young and energetic men on the farm, of holding steadily before the young the necessity of buying land and the ways and means of doing it, of improving the land and how it can be done, of directing the attention of the farmer to the raising of his own work animals, more hogs, fowl and cows, and of securing a good market for the surplus products, such as eggs, butter and the like. Second, it is in great need of a live conscience on the building of sanitary privies at the home, churches, and schools, on the protection of the water supply against contamination resulting from the location of wells and springs and unscreened houses, encouraging people to secure plenty of fresh air in their sleeping room both night and day, and to bathe frequently. Third, it is in sore need of better schoolhouses, longer terms, more beautiful and wholesome surroundings in the schoolhouse and on the school grounds, larger class of well-prepared teachers, and a large number of leaders burning with the zeal to help create a loftier ideal in the rank and file of the Negro rural population.

PUBLIC HEALTH

SANITATION AS A PUBLIC PROBLEM

ERNEST C. LEVY, M.D., Health Officer, Richmond, Va.

ABSTRACT

The high death rate among the Negroes to-day is really an appalling problem. From study which we have made in Richmond it certainly seems that there at least the Negro race is dying far more rapidly than it is being recruited by births.

In Richmond every year we have more Negroes die than we have babies born. It is certainly true that the Negro race is increasing very slowly, indeed nothing like as rapidly as the white race. Now, none of us can tell whether this state of affairs means that the Negro is inherently weaker and unable to survive in our modern communities or whether it means that the Negro in almost all of our communities is placed in a less favorable environment than the white race. Of course we know that while a great many Negroes in Richmond and elsewhere have splendid homes, taking the average, the Negro does not live in as good sanitary conditions as the whites.

NEGROES AND LUNG DISEASES

We find that from acute contagious diseases, typhoid fever, diphtheria, scarlet fever, etc., the Negro death rate is fully as low as the white death rate, or even lower, so it is not these diseases we are interested in. It is especially in connection with lung diseases that we find the enormous contrast, not only in connection with tuberculosis but all lung troubles, pneumonia and pleurisy.

In 1911, in Richmond, we had 105 white people die of consumption for every 163 Negroes, although the Negroes constitute only 37 per cent of our population. They had ever so many more deaths from consumption; their death rate from consumption was over two and one-half times as high,

and considering all other diseases of the respiratory system, their death rate was three and six-tenths times as high. From all forms of lung trouble, except consumption, we had for the whites only 94, and 198 among the colored people. We had very few colored people who committed suicide; they cannot afford to do it because disease is carrying them off so rapidly.

MODERN SANITATION

Real scientific sanitation, as a prevention of disease, is a matter of a very few years indeed. Up to 1881, when the germ of consumption was discovered, we had really no science of prevention. This disease that you see now in Havana and Porto Rico, the bubonic plague, the most terrible of diseases, has always been fought very gradually but never effectively and I think that is perhaps as good a disease to illustrate the difference between old methods and present-day methods as any. This one disease, the bubonic plague, carried off in one year, in the Middle Ages, twenty-five million people—that was estimated as one-fourth of the entire population of Middle Europe at that time. Just imagine 16,000 people or one-fourth of the people in Norfolk, for instance, dying in one year from this one disease. In the matter of quarantine they were not very far behind what we do today in quarantine, yet none of their efforts appeared to have any effect whatever in stopping the ravages of this most terrible disease and up to a very few years ago we had learned nothing, aside from general measures of cleanliness and things of that kind. With our modern cities, with their sewerage systems, we would probably have resisted the disease somewhat better than in the Middle Ages, but it is only within the past fifteen years that we have known the real scientific method of fighting this terrible disease. The discovery of the germ of this disease was made simultaneously by two bacteriologists. They discovered that this terrible plague was due to the germ or bacillus which had certain well-marked characteristics. That was only the starting point, however. After discovering the germs, the

question was : How did it get into homes to give people this disease? Right here a discovery was made. It was found that whenever this plague visited a community, not only human beings but rats also died. They did not know in those days that it was from the same disease. It was soon found that the rats were suffering from exactly the same germs as human beings and then one more discovery—it was found that the disease was carried by fleas. The fleas had gotten the germ from the rat and then bitten human beings and thus given them the disease. Now when we fight the bubonic plague, we do not try to quarantine, etc., as that is not very effective when once the disease has gotten a foothold. What we do nowadays is to direct our campaign against the rat. None of us would feel very comfortable if we knew that the bubonic plague had come to Virginia and yet none would feel very great alarm and all of us would feel that it would be utterly impossible for us today to have such an epidemic as occurred over and over again in by-gone years.

Now the one thing important to understand about disease prevention is that whereas there are a great many general measures, still in order to do the best work, each disease must be understood and that the whole people must co-operate in this battle against disease, if we are to meet with any kind of success. Now, of course, we are better organized in our cities than in our country districts. It is a most astonishing and one of the highest tributes that can possibly be paid the possibilities of sanitary science when it is known that in spite of the condition in cities, in spite of the fact that the single cause of contagious diseases exposes many more people to disease than is the case in the country, while the fact must be remembered that cities have better-organized health departments which have almost overcome the disadvantage of the the city—the death rate in the country is fully as high as it is in the city.

THE MAN IN THE COUNTRY

Even consumption, which should be almost unknown in the country, on account of the out-door life which people should

live, causes a death rate almost as high in the country as in the city; so with typhoid fever. We realize that when men gather together in common communities they lose control over a great many things. The man on the farm gets water from the well on his own premises; if he gets bad water he has no one to blame but himself. The same with the milk supply. If the milk becomes infected with typhoid fever germs and gives typhoid fever to a great many members of the family, again he has only himself to blame, and so with other matters. In the city we have such nuisances as smoke and the dump pile. The man has control over these in the country and if they are not properly controlled it is his fault, but in the city we can not go to wells.

THE MAN IN THE CITY

In the city the river is by our doors, perhaps, but the city must put water into the houses of its citizens, and therefore a city is able, by having a good water supply, to make it possible for all of its people to have good water; to put it beyond their power to get anything but good water, and so it is with our milk supply. The city, by the co-operation of all its people and the establishment of a good health department can insure good milk to all its citizens. Now, these two measures are measures which reach the largest number of people. If the city has the money and gets expert advice it can get a good water supply—even if the people at large do not know that water conveys typhoid in a great many instances and although a great many people may be really opposed to the expense. Still the authorities by putting in a good water supply can give even to these people, the benefit of that water supply, and lessen the danger in the milk supply. So it is with just one thing more and that is the sewers—the most important of all measures which a city undertakes for its citizens. We people believe, so far as our Southern cities are concerned, that important as is a good water supply, we believe that every house in the city must have proper disposal of sewage as the best means of good health.

FIGHTING TYPHOID IN RICHMOND

In the city of Richmond, prior to the year 1906, when the present Health Department went into office, our death rate from typhoid fever was 77.8 per 100,000—out of every 100,000 people in Richmond, nearly 78 of them would die every year from this one disease alone. In the last three years we have reduced that rate to 21.3 per 100,000, and that included a great many deaths of persons who did not live in Richmond and did not contract the disease in Richmond, but were brought to our hospitals, usually for other causes, and died. The rate is a good deal less than one-fourth of what it once was.

Dr. Freeman and I found that it was not the water supply or milk supply; it was occasioned by lack of sewers and improper disposal of body excreta in typhoid cases. Starting in 1907 we made a special investigation of every case of typhoid fever occurring in the city. It is essential that the doctors should report every case. We have them well educated to do that and when these reports are received a medical inspector calls the same day and gives instructions about how to disinfect the house from the discharges from that case, especially from the bowels, for if these excretions are always properly disposed of in every case of typhoid fever, as well as those from every individual who has ever had typhoid fever at any time in his life, we would get rid of this disease. The reason it still hangs on is that there are still some cases that are not reported and some people who have not been thoroughly instructed, and they continue for the rest of their lives, in some instances, to carry the germs in their intestines and distribute them. Disinfection of the discharge of the patient while he is sick and after recovery; getting sewers extended as rapidly as we can: seeing that the dry closets are put in the best condition possible—these are the measures, which simple as they are, will enable us to reduce typhoid fever death rate. We know that if the city of Richmond would appropriate enough money to extend sewers to every house, enabling us to abandon all these dry closets, and would close up

every surface well, we would cut our death rate in half again. We know well how to do it, it is only a question of giving us enough money to do the work.

HOW TO HANDLE DIPHTHERIA

Now, in every disease, work as intelligently directed against the special trouble, would enable us to reduce the death rate from that disease. If we take diphtheria, for example, we find that we have got to go along an entirely different line. Several years ago when the medical inspector was away and I had to perform his duties for a while, we received reports of four cases of diphtheria in one room of a kindergarten. Opening from that schoolroom we found that there was a closet with a water basin. A few years ago the method would have been to go and see about the plumbing. We do not even now recognize sewer gas; there is no such thing. We knew that in that room was some person or persons who were giving that disease to the others and there was only one way of finding out who it was. Taking a little swab, we swabbed out the throats of every one of those little children in this kindergarten. The swabs were taken to the laboratory. The next morning when they were examined it was found that out of those thirty-one children in that room, all were apparently well, three of those swabs showed the presence of diphtheria germs. Then we knew where the trouble was. Those three children were excluded from school until we found that they no longer had the germs.

Four years ago a medical inspector came to see me and said that cases of diphtheria had never been reported. Investigation showed that the different families were not even acquainted with each other. The children attended different schools and different Sunday schools and so throughout there was nothing in common. Those children did not know each other and it was utterly impossible that these conditions could have been conveyed from one to the other. One thing was common to all. They got their milk from one comparatively small dealer. That was enough to prove that the milk supply

had given the diphtheria to the children in these five different homes. Nothing more evident than that was needed to order that man's milk discontinued. He could not ship it to the Richmond market. At the same time swabs were taken of the dairyman, the proprietor himself, and of every person on the farm. We found that the proprietor and one of his milk men were carriers of the germs. That milk man got rid of his laborer and the proprietor was given directions to keep away from the milk entirely.

There is no health officer today, who is worthy of the name, but who is constantly overcome with sorrow to feel that he could do so much more, if he were only given a little more money to work with. It is very hard to get those to whom we have to look to for our appropriations to realize that we could save twice as many lives as are now saved, and cut illness at least in half if we were given a little more support.

WHAT TO REMEMBER

Each disease is a distinct thing and that with no exceptions these diseases are conveyed from the body of the person who has the disease to the healthy body. We do not look any more to inanimate objects. We do not think that the room in which someone had diphtheria a few months before is where to look for the reason of new cases. We do not believe in any such things as sewer gas. We do not believe that night air is the cause of malaria, but we do know that it is caused by mosquitoes and that mosquitoes fly mostly at night. The thing we have to guard against is the individual with these diseases and the individual recovering from them. That one fact I hope all of you will remember; also remember that each disease is fought in a special way by intelligent, modern methods.

RURAL SANITATION AND HEALTH

ALLEN G. FREEMAN, M.D., Assistant Commissioner of Health,
Richmond, Va.

ABSTRACT

The city people have all the best opportunities to take the very best that comes to them and get the very best out of them. New inventions, new discoveries, new methods of enriching themselves, new methods of everything go right into operation in the city and somehow or other, up to the last few years, everybody seemed to think that the country man could get along by himself. We have just come to realize that the old ways are not good enough for the man in the country; that he is too poor and he is working too hard; he is not having a chance to live his life as it ought to be lived. We are trying to carry the very best that has come from modern science straight home to the man who lives on a little ten-acre plot, perhaps in a little two-room cabin, back in the country.

We cannot furnish to the people of the country pure water; it is of course out of the question for us to lay pipes and carry water to their homes. It is out of the question for us to build individual wells. We cannot furnish people with sewer systems. We cannot arrange rural sanitation for them. The country man, when it comes to protecting his health, is on a vastly different basis from the city man. He has got to do these things for himself. Now, we can show him and we can teach him. After all, however, he has got to do these things for himself. Now, what the state wants and what the Rockefeller Sanitary Commission wants is to teach the people the things to do for themselves.

We have been used to thinking that anything a doctor could do was something mysterious; that because the doctor would roll out a great long name, call a fly by its medical name, we could not know anything about it. This is not so. The average man can understand as well as any doctor.

LUNG TROUBLES

Take the disease of the lung. We know, yes, we have proved, that that disease comes from little germs; that where that germ comes out of a patient and goes into another patient, this disease is formed. You have got to get the germ out of one man's lung and get it into the other man's lung for that second man to get consumption. We know now, just as plain as a b c that that germ is down in the lung and when he coughs he spreads it into the air about him. It isn't anything complicated; it isn't anything mysterious. We have got to take that stuff that comes from the consumptive and burn it up. There isn't anything mysterious for us to know that sunshine and light will kill this germ and that if our homes are dark and never get any sunshine and fresh air these germs will live. You can not find these germs in a bright, well-ventilated room. It isn't anything mysterious that a man who sleeps with his windows open, that the man which is used to a great deal of fresh air, day and night, is not nearly so apt to contract consumption as the man who sleeps in a closed room, who covers up his head, and who stops up the keyhole.

These are simple things that the colored people have got to know. They do not have to know anything else than this: If you kill the spit you kill the germ; that sun and light will kill the germ. We know about other diseases like diphtheria, measles, whooping cough, pneumonia, for instance, that they would be prevented by destroying the stuff that comes from the mouth and that, if we are going to be healthy in this country, we have got to take care of the filth that comes from our bodies. We know perfectly well that the germs are in this stuff and if we allow it to be deposited all over our places that these diseases will spread. If the colored people of Virginia would learn that one fact, we could make typhoid fever a rare thing.

We know that diseases like malaria and yellow fever have to be carried by insects. It isn't hard for us to learn that if there is a swamp near us, we will have mosquitoes and that

these mosquitoes can carry disease from the sick persons to others. The comprehension by the white and colored people of just such simple things as this is the whole foundation on which we have to build. The leaders of both races, the people who really care whether they survive or perish, these people have got to aid the constituted authorities in carrying these simple truths to the people. There is nothing mysterious or complicated about them and the remedies are just as plain as the principles.

You know perfectly well that if sunshine and fresh air kills the germ in consumption and if fire will kill that germ, then what we need is sunshine and fresh air and some means of destroying these germs. We know that typhoid fever is spread from the human body and that what we need on farms is some kind of an arrangement to keep the germs from being spread from human excretions. * * *

To carry these simple thoughts home to your people, to my people, and to all the people of this state is the most important problem before us in this generation and I can not impress upon you too often that these principles are simple, that they are not complicated ; they are not difficult to understand.

COLORED PEOPLE AND THE HEALTH PROBLEM

We have got to teach colored people about food ; what is good food and bad food. Anybody with a heart in his bosom who sees the poor little bow-legged colored children will understand ; it is pathetic to see children whose limbs are twisted out of all semblance of their real shape, all because the mother did not know the few simple things about feeding that child ; because the food did not contain the proper things to strengthen the child. The real problem of sanitation is to carry these facts home to the people.

ANTI-TUBERCULOSIS LEAGUE, PORTSMOUTH, VIRGINIA

Report for the year ending June 30, 1912 :

Number of patients remaining from the last report	34
Number of new patients under 21 years of age	9
Number of new patients over 21 and under 40 years	21
Number of new patients over 40 years of age	5
Total number of patients under treatment this year	69
Number deaths during the year, female	18
Number of deaths during the year, male	10
Total number of deaths during the year	28
Total number dismissed from treatment	4
Total number having moved from this district	9
Total number now remaining under treatment	28
Number of visits made by the visiting nurse	1287

Respectfully submitted,

LOUISA A. WATKINS,

Visiting Nurse.

NEGRO HEALTH PROBLEMS

J. J. FRANCE, M.D., Portsmouth, Va.

ABSTRACT

There is a feeling abroad that the Negro has not the same physical stamina as other races in this country and that his death rate is far in excess of that of white people. As an illustration of this fact I want to read a short paragraph from the *Virginia Health Bulletin*. This is a publication that is issued by the State Board of Health every month giving an account of the health conditions throughout the state. This issue is the issue for April, in which the question of vital statistics was being discussed. I might say that until recently Virginia, as a state, was not in the registration area. There are certain sections of this country in which the state governments require that all cases of births and deaths should be actually recorded so that throughout Massachusetts, for instance, or New York, or Ohio, and other states, every country

place has a registrar, an officer who keeps an account of all the births and of all the deaths that take place in that state.

The Virginia bulletin was issued to emphasize the need of getting into this registration area and falling into line in the matter of progress in registering and recording all our births and all our deaths. In emphasizing this is a paragraph on "The Negro Problem and Vital Statistics," and I want to read what the authority has to say: "Many students of national life have feared that the ten million Americans of African descent constitute a very serious problem. If these Negroes increase, their effect on the white race may be most demoralizing; if they are increasing, what steps should be taken for their general uplift. In answer to these questions, when students consulted the Census they found there the statement of the Negro population for each ten years since 1790 and they could see from the evidence that the relative increase of the black race is not as great proportionately as that of the white race even when the number of immigrants is considered.

"This fact has been brought out by the last Census, the Thirteenth Census, taken in 1910, that the Negro race has not kept pace with that of the white race even if we eliminate the increase from immigration from Europe."

Now what is the reason for this falling off of the Negro population in this country? We are dying faster than other races in this country, and that is the problem in which every Negro ought to be interested. We are dying faster than other people and we are not giving birth to as many children as proportionately we ought. Of course we know that the decrease in the birth rate is intimately connected with our economic condition—the question of living—the question of ways and means whereby we can live and raise families. It becomes the duty of every Negro who is interested in his race to ascertain whether there is some means whereby this extensive death rate can be reduced. That is the problem with us and that is the question that this meeting is called to discuss. What means are being used by us, what agencies

are being put into operation to counteract this tendency on the part of the Negro to die in such large numbers? Is this excessive death rate due to any inferiority in his physical organism? Some writers are inclined to say that the Negro has not the same physical organism as that of the white man. They say his physical development is not equal to meeting the demands of present-day society—the demands of American life. Some are inclined to think that it is neglect of his sanitary surroundings and conditions. Is that also the fact? What is being done in the various communities to improve health conditions, to enforce sanitary regulations which are established by the municipal authorities and by other agencies concerned or charged with the duty of looking after the health of the communities?

THE NEGRO AND PUBLIC HEALTH

ROBERT J. MATTHEWS, M.D., Norfolk, Va.

ABSTRACT

Norfolk is certainly not an ideal city so far as sanitation is concerned. Still I think I can say truthfully that we are in the front rank so far as preventive methods go. I think that the solution of the problem of the Negro's death rate depends for the most part on his hygienic and sanitary surroundings. I think the question of the Negro being physically as strong as the white man depends largely on his environment. In our city we have hygiene connected with the schools. We have inspectors that go to each school and examine each pupil, his eyes, his throat, and his nose.

We know that the fly has recently come into great prominence as a carrier of disease and in order to educate the people, the city of Norfolk has been giving prizes to those who kill the most flies. The killing of the flies, however, was not the most important object; it was to teach the people the importance of getting rid of flies which are the cause of typhoid and many other diseases. I am glad to say that one of the colored children got the second prize for killing flies.

We have also the bubonic plague which seems to be causing fright to the people at this time and Norfolk is giving five cents a head for rats, which are supposed to carry this frightful plague.

The colored people have very poor places as residences. We are not expecting to get nice places right away. We are hoping, however, that the city of Norfolk will learn that the health of *all* the people will mean the health of the city. They are learning that disease among the lower classes will be transmitted to the higher classes.

Norfolk has also established a tuberculosis clinic. We have a trained nurse and are doing some work in educating along this line. There is a clinic for the children where milk and ice are given free to those who can not buy. The doctors give their services to the children, who are poor and advise mothers how to care for the children.

In order to prevent that great plague, tuberculosis, you will have to begin with the children unborn. If we can teach the parents how to rear their children we can prevent these infections in years to come. The city is different from the state and town in that we have a health commissioner.

CO-OPERATION FOR PUBLIC HEALTH

W. P. DICKERSON, M.D., Newport News, Va.

ABSTRACT

This question of the increase of death rate among Negroes as compared with that of the whites in Newport News is giving us serious concern. We believe that in large measure it is due to the insanitary condition in which our people live. In Newport News we have organized what we call the *civic league*. I am very glad to say that the ladies have taken the lead in this league and we are co-operating with them. The purpose of this league is to make a house-to-house canvass. The city is divided into districts and they make a house-to-house canvass and instruct the people,

informing them how necessary it is to get rid of the filth and dirt that surrounds the homes and is frequently kept piled up in the back yards. The city authorities are co-operating by furnishing carts to carry away the dirt. It is also offering prizes for the cleanest back yards. The city has itself inaugurated no laws or plans as yet to help us, but different ones are giving us their moral and financial support and are encouraging the effort. The physicians are doing all they can to assist the committee in its work. We have no anti-tuberculosis league but all the colored physicians of Newport News have gotten together with some of their white friends and decided to contribute their services, so many hours each day. Our white friends are going to make an effort to raise funds to employ a trained nurse so that each case reported will have her attention.

The city has taken no recognition yet of the fly which has come into such prominence, but we have organizations in our league and we are informing the people just how dangerous the fly is and just how disease can be spread.

EDUCATION

MANAGING A SCHOOL BOARDING DEPARTMENT

EDWARD L. SNYDER, Steward of the Boarding Department, Tuskegee
Institute, Ala.

ABSTRACT

The problem of feeding students economically requires skill in choosing and managing help and in selecting equipment for the kitchen and dining-room. As soon as the schools require previous training from those who are to take charge of the boarding departments, there will be a reduction in the cost of operation and better food at less cost will be served upon our tables.

When selecting your student help inquire among the student body if there are any who have had previous experience in cooking or baking. Light bread is cheaper than corn bread and rolls are cheaper than biscuits. The difference between the cost of corn bread and light bread will more than repay for the expense of training your baker. Have a schedule which will make it possible for all of your help to get off a part of each evening. Require workers to wear uniforms—white jackets, aprons, and caps for the cooks, and white caps and aprons for the waitresses. All persons should be paid for their work. Girls give better services than boys in the dining-room.

In every kitchen where meals are prepared for seventy-five students, there should be one trained cook. Where the students are depended upon to prepare the food, the meals are often late and either too much or too little is cooked. The school is always the loser. The students cannot do efficient work when they are hungry. The school cannot afford to have too much cooked and then wasted.

In a school of one hundred and twenty students, where the kitchen work was done by the boys, I found breakfast

was too often an hour late. This represents a loss of one hundred and twenty hours for that day. There is also the inconvenience which always accompanies a late meal. The most important fact is that it gives the young minds a very poor idea as to school management and a poor training in punctuality.

Cooking utensils bear the same relation to the kitchen that the machine, paper, ink and pen, etc., bear to the executive office.

An economical and satisfactory meal is one which is enjoyed by those who eat it, and is prepared without waste to the institution, both as to its cost of preparation and the quantity of the different articles of food which go to make up the meal. For example, potatoes when pared with a dull knife turn out less than when pared with a sharp knife. This same potato when cooked in a saucepan with a thin bottom will easily scorch. This loss can easily be turned to gain by using sharp vegetable paring knives and good saucepans. The ordinary tin can is a very expensive utensil when we take into account the amount of food that we lose from scorching and burning.

FEEDING LARGE NUMBERS OF STUDENTS

For the kitchen where two hundred students are served there should be at least one good range, with an oven large enough to hold one of the twenty-four by twenty-four inch roasting pans, one bake oven, six roasting pans, twelve baking pans, and four saucepans, differing in sizes, four ladles, two serving paddles, one tea and one coffee urn, two mixing bowls, two meat boards, one meat chopper, two carving knives, two boning knives, one bread knife, three vegetable paring knives, one pair of scales, sieves, and measuring cups.

The best of raw food, poorly prepared, creates waste. A good range with flues properly constructed will have a good draft which means a good fire with quick, uniform heat and with little fuel. Without uniform heat you cannot do efficient cooking. My experience is that the efficiency of your range will determine to a great extent the kind of food you will have for your tables.

When food is cooked upon a range which does not produce sufficient heat a large percentage of the substance is dried out in the process of cooking. Sometimes people complain that the cook does not know how to prepare food in such a way as to retain the natural flavor, but it is not always the cook's fault. The trouble may be in the range and the equipment. Whenever you find that something is wrong with the food, look first to your range, then to the cook.

For institutional baking the old Dutch oven will meet the requirements. Students are very hard on equipment, but the Dutch oven can stand their treatment. Such an oven can be built at any school where you can secure the services of a brick mason and purchase brick.

The value of the meat-grinder cannot be over-estimated. It is a necessity in every equipment. By having it you can make different kinds of meat loaves, vegetable salads, sausages, and the like. Meat served in the form of a loaf always gives a variety and is enjoyed by the students.

THE TABLE WARE AND LINEN

In educational institutions it is a very poor object lesson for the students to see meat served in vegetable dishes, and vice versa. To keep waste in the minimum, the food should be served in dishes of uniform sizes. Where the same article of food is served in dishes of different sizes, too much or too little is sent to the table. If the school cannot afford to get uniform dishes at one time, select the make and sizes that meet your requirements.

The enamel ware is very good for vegetable dishes, meat platters, pitchers, and bread plates. I do not recommend the enamel ware for dinner plates, because in cutting up the food the enamel will break off. The enamel ware, however, stands the rough handling of the students better than any we have used.

The Crown Hotel china ware is very good for cups, saucers, and plates. The cheap cups and plates in the end are more expensive than the heavy ware. The Crown china ware can be purchased from jobbers in almost any city.

The knives, forks, and spoons of white metal are the most satisfactory. They cost very little more than the wooden-handle ware and will last indefinitely. The wooden-handle ware never looks clean, while this silver looks well at all times and is very easily polished. Tables should be provided with a set of knives, forks, spoons, cups and saucers, plates, salt and pepper shakers, flower vase, vinegar bottle.

Tables should have a uniform seating capacity. This will also help in reducing the amount of food to be cooked at each meal. Tables should seat either ten, twelve, or fourteen students. Where your tables are not uniform in size put the different groups together. This will enable you to give a more uniform service in the dining-room.

Mercerized cotton damask washes well, irons smoothly, and is otherwise satisfactory. It can be obtained from jobbers in almost any city.

HELP PROBLEM

The number of persons required to look after a given number of students will be determined largely by the equipment of the kitchen and the convenience in the dining-room. For a school of two hundred boarding students there should be the following helpers; one person, a teacher, in charge of the dining-room and kitchen; one hired man, a cook; two student bakers; three students (boys) to assist in cooking and cleaning the kitchen; two students (girls) to prepare vegetables; one girl to wait upon and wash the dishes for every two tables; one girl at meal hours to assist the person in charge of dining-room; one to five girls to do general cleaning in the dining-room.

To give prompt service from the kitchen your help should be distributed at meal hours in this way: The cook, in charge of all service, serves the meat; one boy serves the vegetables; one boy serves the bread; one boy serves the tea, coffee, or milk; two girls look after the pantry or serving-room. The teacher in charge should see that order is strictly observed.

At Valparaiso University, there are dining-rooms seating from 120 to more than 500. They use for the dining-room, one young man who is secretary and who records the names of the students as they are seated, another young man is head waiter and superintends the service. Both of these persons are advanced students who are responsible to the head of the boarding department. The cost of supervision for meal service in the dining-rooms at this institution is very small. The main difference in the cost of supervision in this institution and some others is that the head of the boarding department has been there for over twenty years and has been able to develop a system which meets special requirements.

In most schools, however, the person in charge is changed so often that he does not have a chance to really learn the system. When you find a person who really can administer the affairs of your boarding department, give him a little more pay and encourage him to stay with you. You will find that you will save a great deal more by paying higher salaries than you will by teaching new people your methods. The student help is more or less transient, and it is therefore necessary to have an experienced person in the boarding department.

THE BILL OF FARE

There are three things which must always govern the bill of fare: the market; the allowance per month for table board; the utensils the school has for preparing food.

The schools in the future will have to raise more of their own foodstuffs. The increasing high cost of food supplies makes it necessary to add truck farming. Where the schools cannot do farming and raise all of their vegetables, they should make local contracts with farmers to cultivate a given number of acres of vegetables at a given price or buy vegetables from the local farmers upon a contract basis. The last two methods are employed by Valparaiso University. The boarding schools cannot increase their charge for board proportionately to the increased prices of the staple groceries. By reason of better home environments our students demand

better food now than they did fifteen years ago. The demand for better food makes it very imperative that the administration of the boarding department be most scientific.

Work out a schedule which will show the quantity of meat and other articles of food required for each meal. By having such a schedule you will not have to experiment or guess what to order when your help changes.

Plan your meal so that you will have practically no cold food left over. Also plan to give your students a balanced ration; that is, do not give your students food which is similar in its general character, such as potatoes and peas. A better combination would be potatoes and cabbage, or peas and tomatoes.

Meat, except for seasoning, served on an average eight times a week is sufficient, if you have plenty of butter and vegetables to substitute.

Do not plan to serve a great deal of fresh meat, unless you can raise it at a very small cost. The by-products of the meat cost one-fourth to one-third less than fresh meat. Your meat could run like this: beef or pork; honey-comb tripe; liver; ham; sausage; codfish; fresh fish. Make a complete change each week. Do not have a certain day on which you serve a certain meat.

Two vegetables, properly prepared, are sufficient for dinner. When you serve three substantial vegetables for dinner, use that day only enough meat for seasoning. Once or twice a week is not too often to serve such a meal.

When you serve potatoes for dinner it will not be necessary to serve the usual quantity of bread. On a cold, rainy day students require more food than on a fair day. Cabbage and potatoes, macaroni and tomatoes, peas and rutabagas, always give satisfaction when properly prepared. In the winter thick vegetable soup, with bread and tea, makes a very good and cheap supper.

Beans and syrup are two articles of food for which I have not found a substitute. Baked beans when served at any meal always give satisfaction. It is economical to serve

baked beans for breakfast. When beans are served, only enough meat is required at that meal to season them.

CANNING FRUIT AND VEGETABLES

You will find it to great advantage to can fruit and vegetables in summer for fall and winter table use. There are small canning outfits for sale by several companies at prices ranging from ten dollars to as much as you care to pay for one. I would suggest the method used by Washington A. Tate, the U. S. Farm Demonstration Agent of Macon County, Ala. The country people furnish the fruit and vegetables and Mr. Tate cans for one-third. This method is especially adapted to schools in the rural districts. You may apply to the U. S. Department of Agriculture, Washington, D. C., for bulletins on canning.

HOW TO REDUCE THE COST OF TABLE BOARD

To reduce the cost of table board you must keep in close touch with those who do the cooking. Let the cooks know what each article of food is costing. Watch the swill cans. Whenever you see anything going to waste, immediately call it to the cooks' attention. Increase the cooks' wages as their services warrant. Charge the students for all dishes they break and food they waste. Give those who do the work as much information as possible about the cost.

TABLE MANNERS AND TABLE DECORATIONS

To teach students how to eat and the proper conduct in the dining-room is as much a part of the administration of the boarding department as the ordering of foodstuffs, cooking or superintending the service of meals.

The following excerpt from one of a series of articles written by Arthur M. Evans, of the *Chicago Record Herald*, gives a visitor's impression of the success we have had in managing the Tuskegee dining-room:

"Visitors rarely fail to comment upon the table manners of the students. At Tuskegee table manners are as much a part of the curriculum as is work in the shops or recitations

in the classrooms. The man at the head of the table does the serving assisted by a student on each side. The students are served, and the rule of the school is that each shall eat everything that is placed upon his plate without passing remarks upon the cooking, if indeed such remarks could be made.

"The food comes fresh from the Institute farm, raised by students, cooked by the students, served by the students, and eaten by the students, and the variety of edibles placed on the table serves as another object lesson of the benefits derived from skillful labor on the soil."

The U. S. Department of Agriculture introduced the system of having demonstrators to go to the farms and help the farmer in his individual problems. Miss Anna T. Jeanes gave a million dollars in order that the supervising teachers may be employed to go to the rural districts and assist the rural teachers in their problem of developing the rural people. The effects of these two movements are being felt in all parts of this country.

So let us hope that the day will soon come when Hampton and Tuskegee will be provided with funds in order that they may send our men and women, in the capacity of supervisors, to teach the cooks and the persons in charge of boarding departments the best methods of administration.

RURAL SCHOOL PROBLEMS

MAJOR ROBERT R. MOTON, Hampton Institute, Va.

ABSTRACT

A few years ago Dr. Frissell, in a conference with Mr. T. C. Walker and a few others, discussed with us frankly some method of supervising the country schools. He thought that the schools lacked supervision and he was right. We know, and most of you know, that in the country districts sometimes the superintendent does not come to your school once in a year. I taught six or seven months once myself and my

superintendent never came to the school during that time. So it seemed best to supervise, as far as possible, these schools, and at the same time try to link the school to the community in which it was located. So there was introduced in Virginia, first in Gloucester County, the supervision of rural schools. Then the idea was very much enlarged by Mr. Jackson Davis in Henrico County. Out of this work has grown what the Jeanes Board has adopted in the various counties of the South; 126 counties now having supervision from our Jeanes Board. This plan is called the *Henrico Plan* because Mr. Davis worked it out very successfully in his county. Mr. Davis is now supervisor of the elementary schools of Virginia. There are in Virginia some eighteen supervising teachers who go from school to school and try to suggest to the teacher what she can do to touch in a more efficient way the community in which she lives.

SCHOOL DEMONSTRATION WORK

JACKSON DAVIS, Supervisor of the Rural Elementary Schools of
Virginia, Richmond, Va.

ABSTRACT

Industrial supervision work was done last year in eighteen counties of Virginia by seventeen colored women. At the end of the term I asked them to send me the record of definite things that had been accomplished. The figures have been a perfect revelation to me and the school officials to whom I have shown them. The best thing I can do is to give you an idea of what they have done in these eighteen counties. There were 469 colored schools. They visited regularly 299 of those schools. Anybody who knows the average country school knows the help that these people have been to the rural teacher in breaking down isolation, in stimulating the teacher and in helping her to better adjust her work, and in getting the people interested. The average length of term was six months in these eighteen counties. Now the

average term would not have been six months but for the fact that 121 of these schools extended that term on an average of one month. The children got about one-sixth more work this last year than ever before; nine new buildings were erected and twelve buildings were enlarged at a combined cost of over \$6000. Practically every building that has gone up has been the result of the school improvement league and the school board co-operating, one putting up one-half of the money and the other the other half. Teaching has been stronger and attendance has improved. In one district in Henrico County the attendance has improved 22 per cent since this work has been going on. The people are more interested in their schools. This work is making a great change in the colored people of the state.

I attended a conference of the division superintendents which was held recently at the University of Virginia. One superintendent said: "I have seen the work in an adjoining county, and we must have it in our colored schools and we will put up half the cost." Another superintendent said: "We must have the work and we are willing to pay for it."

RURAL SCHOOL WORK

ISABELLA G. SMITH, GLOUCESTER, VA.

ABSTRACT

I came to Hampton and from here I went to Gloucester County, my own home, as a public school teacher. That was a great many years ago, and I worked in a special community most of that time. I went among the people, even as young as I was then, and my first effort was to make friends among the people with whom I came in contact. If I have had any success at all, it was because of the friendship that existed between me and the people with whom I work. I served as a public-school teacher for a number of years. I did not confine my work especially to the schoolroom. I did what I

could to assist with the Sunday-school work and the church work in the community. Whatever my hands found to do that would be helpful I did. I did not pose as a *know all*, but I found there was much I could learn from the people and they seemed to take a great deal from me. We worked together and in fact I became a part of the people with whom I worked.

After having worked in this way for a number of years I was appointed supervisor. Then instead of making friends with the immediate community in which I served, I had to make friends with the children and the people in the different communities, and this friendship was the cause of any success that I may have had. The work was industrial—sewing, making shuck mats, and different phases of that work, and a little cooking. We did not get very much cooking done but in the neighborhoods where we could do that we were very successful with it. Mr. T. C. Walker, as Major Moton has stated, was the forerunner of this work in Gloucester County. It was through his advice that it was taken up. Some of the teachers say Gloucester County would seem to be the only county, but this is not true—there are other counties doing good work. The people of Gloucester County seem very much pleased with this phase of work—the industrial work—and if there have been any resentments at all in connection with it, I have not known of them.

SUPERVISION IN RURAL SCHOOLS

MATTIE HOLMES MALONE, KANSAS CITY, KAN.

ABSTRACT

The object of having industrial supervisors in eighteen counties of Virginia is to bring about better co-operation between the homes, the churches, and the schools; between the ministers and the teachers of the towns. In order to do that the supervisors engaged in a number of ways to bring

about these desired results. They introduced industrial work in schools. The children were not only taught to sew and make pretty things and their own clothing but also to take interest in mending and repairing and keeping things in good condition. They also introduced cooking. In a few cases they carried on the work in the schools, but in most cases the cooking was carried on in the homes. The parents took turns in inviting the teacher and her cooking class. We find that this has done more good than having the cooking done in schools because it has given the teacher a chance to go into the homes and see how she can best help the people. Then, too, whenever we go into a home it has been the means of putting that home kitchen in good order, so as many times as we visit that home we can be sure it will be given a good cleaning. The teacher organized her clubs when making her visits and in this way she has been able to improve the schools, having the boys' clubs put backs to the seats, make desks and school furniture more comfortable. When the parents see what the boys can do, they have them do the same things for the home. In this way the wood-working instructions were carried home.

The supervisors in many cases organize *improvement leagues*, the members sometimes paying five or ten cents a month. They also organized *mothers' clubs*. Occasionally the teacher meets these mothers' clubs and has the girls of these classes entertain the mothers, making the refreshments and serving them while the members discuss home training and kindred topics. The supervisors have organized *children's clubs*. The main object of all these clubs is to extend the school term. In almost all the counties where supervisors have been working they have been able to lengthen their school terms from one to two months. The supervisor tries to improve the equipment of the school and make the schoolhouses more comfortable and sanitary. Then, too, the supervisor holds teachers' meetings, from time to time, where she can teach the rural teachers to keep up with the best methods. There has also come a better feeling among the teachers and the people of the community and the county superintendents. Very often a superintendent does not visit a

school in a term, sometimes in two terms. In a county where a supervisor has been working, there has been a great change in the life of the community.

During the summer, in eight counties, this industrial work has been carried on in a small way in the form of girls' clubs—*canning clubs*. The object of these clubs is to bring about a better co-operation between the members of the family—having the girls understand better the anxieties and cares that rest upon the mother. Then, too, another object is to save a little of the material coming from the orchard and from the garden that otherwise would be wasted. Further, by using this material we can get a purer and cheaper food supply. There are about thirty-two of these clubs in Virginia with a membership of between two hundred and three hundred girls, training the mind and the head, the heart and the hand.

CO-OPERATION

NEGRO ORGANIZATION SOCIETY OF VIRGINIA

MAJOR ROBERT R. MOTON, Hampton Institute, Va.

ABSTRACT

We have in Virginia an organization which we have called the Negro Organization Society. In Virginia some years ago a few white people in this state saw the educational needs of Virginia. Dr. Frissell was one of the men who perhaps did more than any one else to bring about an organization for more complete co-operation. His hope was that that movement would stir up the people to education and result also in larger opportunities for education for the Negro. There is the Co-operative Education Commission in this state, representatives of which have spoken to white people in practically every community in Virginia. A few years ago there were then only seventy high schools for white children; to day there are over five hundred high schools for white children in Virginia and a great many graded schools.

Now some people were disappointed that this movement did not affect appreciably the colored people. In every case the appropriations for the education of white children in Virginia increased while the appropriations for colored children practically decreased. The white people in one year gave from their own pockets something like a quarter of a million dollars for the education of their children. It seemed to Dr. Frissell and those of us who were interested that something should be done among Negroes in Virginia and that the only way to do so would be for them to have a movement something like this movement among the whites.

A committee was appointed at the Conference, three or four years ago, and provided a scheme of operation. We could not call our organization the *co-operative education commission*, because that would not do and we could not work

along exactly the same lines as the white people. We called our little movement the *Negro Organization Society*. You know we like societies. We estimate that perhaps 75 per cent of the Negro men and women of Virginia belong to organizations. It did not seem necessary, therefore, to try to form separate organizations in every community. We formed a co-operative society or organization, the object of which has been to bring every movement in Virginia among colored people, of whatever kind or character, into co-operation with this Negro Organization Society.

The movement has absolutely no intention of making any money for anybody. It is simply to use the organizations already existing for the betterment of the Negroes in Virginia. Now what we want to do is to call upon every church in Virginia, every Sunday school in Virginia, every secret society, (we have some twenty-five or thirty different kinds of secret societies in Hampton alone) and use them for bettering the conditions among our people. Our motto is "Education and Sanitation for every child, every home, every community in Virginia."

We want to see to it that every Negro child in Virginia has put at its disposal a common school with a good equipment. We mean also to see that the teacher is well paid; we mean also to instruct the people and help them along lines of agriculture. We need to have decent water closets in our communities. It is perfectly awful to see some of the conditions. They make it plain why it is that Negro children and Negro adults die so much more rapidly than white children and white adults. This organization hopes to combine all forms of societies for the betterment of the colored people in Virginia.

CO-OPERATION AND THE NEGRO

REV. A. A. GRAHAM, Phoebus, Va.

ABSTRACT

Perhaps when we get to the point where we can co-operate as a race we may have the co-operation of the white people. It is up to the colored people of this country as to whether or not they will have public education. The Negro Organization Society of Virginia will attempt to convert all the present efforts toward a single movement for the improvement of the Negro public school and of Negro education generally. We have come to the conclusion that there can not be a satisfactory improvement without the co-operation of all of the active forces that are working for the uplift of the Negro. It is impossible for the schools to make the progress that they ought to make without the help of the churches and it is impossible for the teachers to accomplish the work that they have so much in mind and so much desire without the co-operation of the preachers. The fact is that the colored people of this country must learn that they must work together. We have had too much division along all lines of labor. We have had the minister going in a specific direction, trying to do good; the teacher, going in a specific direction but different from the minister; we have had the doctor going in another direction trying to do good.

The object of the Negro Organization Society is to create a point of sympathy and to center the efforts upon at least two phases of work—one the preservation of the health of the Negro to keep him from dying, and, another, educational improvement. We are trying to get the secret societies, the churches, the educational leagues, and all kinds of endeavors centered upon these objects, the first of which is the educational welfare of the race. The work this year will center about public schools and sanitation. We ought to make a general appeal to the members of the Conference not alone for their moral support but for membership in this organization. We started out with a fee of five dollars; we reduced it recently to one dollar for the benefit of teachers.

PROBLEM OF CO-OPERATION

J. M. GANDY, Executive Secretary of the Negro Organization Society
of Virginia, Petersburg, Va.

ABSTRACT

The colored man has the feeling, the sentiment, and all the requisites necessary for co-operation, if the proper appeal is made. We know that co-operation has been tried in our country. The very first thing against it was the failure of the Freedmen's Bank. Then we have had failures here and there that have made us distrust any combination that we might bring for the fostering, development, and the growth of the people. The enterprises that failed did not necessarily have for their aims the carrying out of any philanthropic effort for the promotion of the ideas of the people, but they had for their aim in many cases the fostering of certain business interests that were not well grounded and were led by individuals incapable of carrying good ideas to a successful issue. This is an age for carrying out things for the good of the people and of helping people to grow and develop. The Negro Organization Society has this special aim in view.

The idea of this movement is to bring together the forces of Virginia for development and progress. Fifty cents or twenty-five cents alone will not accomplish much; suppose, however, we have several thousand people who will put these sums together even for a short time. No one individual would be hurt because of giving that small amount, but a great deal of good could be accomplished with the money thus secured. The Negro Organization Society does not aim to gather in any very large sum of money from one individual and thus embarrass that individual, but it simply asks that many individuals put their efforts together and give a little money and a great deal of sympathy in order that we raise the educational standard of Negroes in Virginia.

RECREATION

RECREATION AND AMUSEMENT

W. T. B. WILLIAMS, Hampton Institute, Va.

ABSTRACT

Some have complained that the Negroes need to be kept at work rather than to be given amusement. Now the unfortunate thing is that Negroes can not work twenty-four hours out of twenty-four. They must stop for a few hours at any rate and they will not all go to sleep when they quit work, although they may need it. They will take some time to have a good time and the agencies in the field want to make it their duty to see to it that the good time they set out to have is at the proper time and under the proper conditions. The colored people are moving away from conditions that are extreme and are looking for the opportunity of amusement and recreation. We have more time than ever before. The Negroes are sharing in that time. Labor organizations are cutting down the number of hours we have to work. It becomes a more and more pressing question, how to dispose of these extra hours. Some agencies are already at work. Such agencies already have attained great weight with the colored people, for example, the church and the school, because they are in the field. To them comes much of the responsibility of directing the people in their leisure hours. The attitude of these two agencies in particular is too largely inactive. They are not constructive; they do not lay hold of the situation in a way to do anything. They, too, have been simply saying *Don't*. This attitude is not productive of very much good. The play instinct is inherent in nature. Young people going are to play in spite of everything and it is very true among us colored people that our play often results in idleness and loitering about. Our play is not organized, systematic play. If possible, we ought to do something to make systematic, organized play desirable, attractive,

and effective. It too often happens that there is no place to play. If each of us here would stop and think about our own communities we would soon reach the conclusion that there are very few places where the young people may play. Very often when there are places the school and the church make it almost impossible for us to play. I think of my own neighborhood and there is nothing that a young fellow can do, after he joins the church, absolutely nothing in the way of amusement that he can do, but get drunk. That is the only excitement open to him. People must have something to excite them. I am not talking of Hampton now, but of my home up in Virginia. The church does not approve of people getting drunk but drinking does not seem to affect their standing in the church. Now somebody must take hold of this matter of recreation, and by recreation we mean something more than mere dancing.

All of our churches prohibit dancing, all of our schools prohibit dancing. I do not know of but one outside of the Episcopal schools where dancing is not prohibited, and I do not know of a single school in this whole group in which all of the students do not know how to dance and do not dance on every possible occasion. The schools and the churches must take hold of dancing and give it dignity rather than simply say "*Don't*" There are more people dancing now than ever before. As a matter of fact, people have always danced. Even Homer tells us of people going to the dance. We want somehow to lay hold of all these matters and get out of them the good that may be in them. Lay hold of what is already in our communities and train these things for good.

I am going to talk about a few things we have done in Hampton without making any effort. We did not start out to improve anything at all. A number of us wanted to have a literary society. We went on and on and the idea grew so that we thought it must be a good thing—since it would not die. The last few years we have devoted ourselves to some particular interest in the study of literature and it has been surprising to see the interest. This year it seemed

that it would be a good thing to read plays and I discovered that the members of that association enjoyed that sort of thing a great deal, more than they did any other sort of literature. We have been reading modern plays. You know there has been a revival of the printing of plays so that almost anything that is of consequence can be had in print. We have read, for example, such plays as "The Servant in the House" and "The Doll's House," and you would be surprised to know what keen enjoyment the people have received. Now there is nothing about this work that could not be done in any community. A musical club in the Hampton community has given itself to the study of music and to the getting up of musical and other entertainments. That club has worked up an interest that has never been surpassed in this community. Best of all, the members have come to know each other and gained an interest in each other that they never have had before. The same work could be done in any community. Baseball games and football matches—these are possible. If you will put real life into your work, you can so fill up the lives of our young people that they will have no time for the objectionable amusements.

There is nothing inherently wrong in playing pool and billiards. Saloon people do not have pool and billiards because they are bad ; they have them because they will attract young people and bring people to the saloon. If other agencies are just as wise, they will have something else to bring people to them. If you are going to fight the devil, you will have to look out for the people you want. Tennis could be played in any community, and yet you almost never see a game—a simple, easy game in which men and women, boys and girls may take part. When people play tennis they can not think about others things. They must think about the ball.

PLAY IN CHILD LIFE

MRS. GEORGE W. COOK, Washington, D. C.

ABSTRACT

According to the best authority the *play age* seems to divide itself into three stages. The dominant note in play among little children is the dramatic. It is a manifestation of the instinct which prompts them to act out the life about them. It is the kind of play that helps the little one to grow into conscious relationship with *his* world. His imagination makes him the thing he plays he is—a bird, a butterfly, a flower, a leaf, and, then as he grows older, a rabbit, a fox, a bear, or a lion. Out of his play he acquires new ideas of family relationships. The mother bird is typical of his own mother. The whole family of bears become his friends. If *baby bear* disobeys his *father* or *mother bear*, he must be punished while *big brother bear* must always look out for *baby bear*. Thus as the child learns to play we see that he plays to learn. He has lessons in obedience, filial love, self-control, and unselfishness. This, too, is the *sand pile age*—the time when a child either alone or in company with others revels in sand whether it be the vast expanse along side old ocean, or the cart load that some builder has dumped near the sidewalk, or a little box in the back yard. If he does not fall heir to each of these in turn, let us hope he will at least know the joys of *one*! It is his school in originality, in construction, in acquisition. He may knock down his playmate and possess himself of the other's spade and pail as well as his own, but *he* should not be *knocked down* or *shaken up* by way of reproof. As one writer has said, "This is the same impulse that makes the railroad magnate want to control all of the railroads." It may be a splendid impulse that for the time being needs special training. This leaves the seeing one to conclude that few children can be left wholly to themselves. Gradually and sometimes without warning the little child becomes a self-assertive boy or girl. He is now at what Mr. Joseph Lee calls the *big Injun* age. Just as the plant brings forth leaf and blossom

and fruit so is it ripening toward manhood or womanhood. The boy at this age is peculiarly trying. He does not know what to do and is rarely willing to be told or advised. He likes to worry and to tease. He is destructive, sometimes constructive. He is in process of development and, if rightly handled, the next period may reveal great qualities of mind and heart. It is well not to be discouraged even when one's very own *big Injuns* grow critical and unlovable.

It is in this play stage that a girl may give trouble by becoming what is familiarly known as a tomboy. Usually she is far less of a trial than her brother of the same age and she may be a creature of delight spending her time with dolls and story books or in helping mother.

The child grows from the second to the third which is loyal or heroic stage, wherein he finds his social consciousness and learns his relation and his duty to God and man. This is glorious seed-time, and nothing so surely forecasts the future status of our coming citizen as the kind of recreation that fills up his leisure hours, for by now it is not all playtime and the lines between work and play should be sharply drawn.

So disastrous in city and country alike have been the results of unrestricted association that many ministers do not hesitate to declare that it has become the duty of the church itself to provide for the association of boys and girls under proper auspices, not only that they may learn courtesy and proper bearing but that they may be saved from nameless evils which come to the knowledge of the unsuspecting parent *after* he realizes that prevention is better than cure.

The Y. M. C. A.'s with their departments for boys are especially adapted to recreative indulgence, while the corresponding organization among women with many other women's clubs are giving some attention to recreation problems.

In cities and towns the playground associations alone are doing a magnificent work for the child's physical development, morality, and improved social condition. From being at first regarded as a sort of fad, the public playground is now taken as a municipal necessity and can hardly have too much said in

its praise. "The Playground Association has attracted to its membership all classes of public-spirited citizens, including philanthropists, scientists, and educational experts. The festivals of play, in turn, bring together all classes and nationalities and may well be called the social solvents of any community or locality."

RECREATION IN COUNTRY SCHOOLS

Beginning with the first play stage, what can the average country school teacher do to start the youngest children on the right road? She must give them something to do in school and in the playground that they will prattle about at home. To know how to tell a story in pleasing fashion or recite a bit of poetry adapted to their understanding is one never failing means of amusing and instructing. Stories should be chosen that tend to cultivate the imagination and sympathy, those should be avoided that might confuse as to good manners or morals. Story-telling and the reading or reciting of poetry should be kept up throughout the whole play life of the child. A set of building blocks will prove an inexhaustible treasure. Outdoor play must be encouraged and a girl from the second or third play group will often help out with the little ones with amazing efficiency. The ring dances and the simplest folk dances and imitation plays delight the little ones. Music and rhythm, merriment and song become agents of the good and beautiful.

The teacher will lose no time in getting hold of her *big Injuns*. She will have little need to institute play, only to approve and direct it. From a physical standpoint, it is the natural outlet for the discharge of surplus energy and also refreshes and enlivens. Make the *big Injuns* responsible for heat and light and fresh air in the schoolroom. You will soon learn how the open-window gospel is carried into the home.

If teachers would at this age teach the country child his great advantage over the city child, for ball playing, for cross-country runs, for out-door exercise of all sorts, we might fore-

stall and forfend a later hankering for city life which the third play stage has to combat. A little fellow taken out for a two-week stay at a fresh-air camp was asked if he had a baseball field anywhere near his home in town. Note the appreciation in his answer, "Not a bit of it, but gee! the kids out here has millions of 'em."

If a woman, and you havn't learned the merits of baseball, any *fun* or *near fun* can enlighten you. If ignorant of points and rules the sorriest ragamuffin can furnish a post-graduate course and in ninety-nine cases out of a hundred you will be brought to conclude that the great American game is of undoubted educational and social value. Neither parent nor teacher could mete out to a boy, for failure of any sort, the merciless criticism he takes from his mates when he fails to *make good* on the field. Here indeed he learns self-control, confidence, and the power to act upon the instant with his own judgment, as well as to do team work dictated by the will of another. All this coupled with the high standard of honesty thus learned makes a splendid asset for whatever career the boy selects as his life work.

With the small boy enthusiast it is all important to place stress upon the fact that others are working in order that he may play and that it is wise and good that he, too, should find some sort of real work each day. Direct moralizing is seldom effective and the resourceful teacher will adapt means to ends.

The girl, who is somewhat less obtrusive at this age, is apt to be favored with less attention. The mother instinct even now is apparent and for the sake of the home and the nation should be cherished and tended. Straying into the superintendent's big office of a children's home, I found there a little girl of ten or twelve wholly absorbed in a doll's house. To my request to be allowed also to play she gave rapturous consent. What I found was a Queen Anne Cottage most deftly fashioned out of two soap boxes. There were four rooms, a double piazza and a sleeping porch. The walls were papered with real wall paper and the floors

smoothly covered with burlap. The whole thing had been devised and constructed by a young girl who was a teacher of sewing. I can conceive of a group of girls getting hours of fun and wisdom from such a toy. They themselves should be called upon to supply any of the necessary materials and it would be a poor habitation indeed that could not furnish something from a handful of tacks to a bit of lace or muslin for a window curtain. The services of the boys could be enlisted for carpet laying and furniture making. Valuable lessons in all housewifely arts can be inculcated; taste in decoration and color, proper table setting, in fact the whole routine of family life can be lived out by the dolls who inhabit this cottage. No girl who has part ownership in it will ever go to actual housekeeping without recalling it with pleasure and profit.

TRAINING OF ADOLESCENTS

The third period of youth is one of dreams, of startling transformation of boy to man and mystic metamorphosis of girl into woman. How shall we meet it and not mar our high and holy task? If the home, the school, the cradle roll and the Sunday school have done their duty by the child up to this period, our task will not be so difficult. Where is the community that can answer such a test? More than at any other time, perhaps, we are called upon to break away from traditional teaching and preaching and do the things that are needed. Above everything we must approach our young people with understanding and sympathy.

Country life with little or nothing to entertain often becomes unbearable to youth. If we can only make it more attractive, it will prove a preventive against the mad desire for city life that in some sections has come to be a positive calamity.

At the Recreations Congress discussions dealing with rural recreations were given fully as much time as those relating to urban life. It was reported that Tennessee already employs an expert who goes from school to school in one of

her counties (Hamilton) supervising recreation. Illinois at the next meeting of her Legislature is to consider plans for providing rural recreation centers all over the state. If the young people of our communities are not having an opportunity for self-expression and development, it is our place to find a way to give it to them. The fact that some persons are of a temperament which enables them to employ all of their time without feeling the need of recreation, furnishes no reason for expecting others to subscribe to the same course.

Temperament, training, and age—these give us the individual point of view, but even the most sedate often find that to enter into a little amusement rests the tired mind, soothes the rasped nerves, and gives zest for the task that is to follow.

The fact that there is so much moral danger coincident with amusements is the last reason to be offered for avoiding them. It is, however, a strong argument for regulating them. Many parents who would be greatly exercised to have a child miss one of three meals a day allows that same child to be starved in mind and spirit through all its dreary youth.

At what age you ask should young folks learn to dance? I will answer it in the words of one who has taught the art to persons of all ages. She says: "The right age to learn to dance is the age you happen to be, but the best age for the use of the accomplishment is from about fifty onward. The folk dances are a delightful pastime suited to all ages. The quadrille and lancers should be revived while every form of vulgar dance should be met with determined disapproval.

PRACTICAL SUGGESTIONS

The country school teacher may organize clubs among his pupils. The club may be for both boys and girls, as a literary or debating club, or a club for games and pastimes. A woman teacher may have a more utilitarian club, such as a sewing circle or cooking class. A sewing class to meet Friday after school or Saturday afternoon may be a veritable

recreation bout for puzzles, riddles, story-telling, and guessing games which are all prompters of wit and mirth. Lots of fun is to be had in a cooking class and when we remember that temperance workers say that much of the drink habit can be traced to improper and poorly cooked food, we begin to realize how large an area our small efforts may reach. Perhaps some of these meetings can be held in the homes, giving the opportunity to let parents see what the children are doing and developing a school spirit.

Home, church, and school are learning to co-operate in the conservation of youth. Boys and girls at this age are sensitive to the individual touch. The man may take the boy and the woman may take the girl for the quiet talk, the walk into the fields or up the mountain sides and impart lessons that will brighten life.

The thoughts, the principles fed some soul today, that soul will give to another, and that, in turn, to another and so on and on, increasing as it scattereth, the good will grow. I give this thought reverently. Memory harks back to the time when, a girl of twelve, I learned from a New England school teacher where to brush back the pine needles and find the fragrant, trailing arbutus, how to seek out the delicate maidenhair fern and mass it with the mountain rhododendron. Other lessons, too, I learned, whose sacred meaning dawned upon me years afterward, when, a woman grown, I had need to put them to practical use.

CONCLUSION

Amusement and recreation are necessary to mind and body. We are wise to carry them as far as we can give pleasure without injury. It is possible to conduct many once disapproved forms of amusement so as to make them an aid to virtue and it is the duty of discerning teachers, parents, and pastors to provide for social pleasure. "Let the playtime of our children be carried through as many

years as possible, let all play be made symbolic and uplifting so that they shall travel unconsciously out of childhood into youth, and from youth into manhood and womanhood, gathering, every step of the way wisdom and goodness, reaching the adult stage with a clear comprehension of their relation to the world about them and with the power to take up life's work and do it with heartiness and purpose."

FOLK GAMES AND DANCES

MRS. BUTLER R. WILSON, Boston, Mass.

ABSTRACT

Usually when we pass twenty we begin to say we are getting too old to dance. The present time is the time for one to take it up. It is true that our joints, when we are about fifty, are inclined to get stiff, but we will enjoy this recreation although our hair may be gray, although our families may number five, as mine does. I enjoy dancing as much as I did eighteen years ago when I was a pioneer in physical training. How did I start that work? I was in miserable health. The doctor said I must get out of the school work. We happened to have in our city at that time a gentleman from Sweden who was giving medical gymnastics. I began to work under him and the thought struck me, since I began to improve so rapidly, Why not make a study of this—make this your life work?

I started as directress of physical training in the schools with about 250 teachers under me and well do I remember the first meeting that I called of the teachers. When I was appointed I said to the superintendent: "If you are going to introduce this work in your courses, it must mean something; if you do not make the teachers understand that it means something it will have no value." I called the teachers together, and, if I had not been so perfectly convinced of the physical value of this work, I think I should almost have felt ready to resign after that first meeting—the indifference of a large majority of the men and women present was so great. A great many said that they would not take directions from a woman. You must remember that this was eighteen years ago.

Before I left the school, many of the teachers were just as enthusiastic as I was as to the value of the work. What was the effect on the children, especially in the warm weather? Half of them would get very, very drowsy. As soon as the teachers saw that coming on the windows would be raised and these exercises would be begun—maybe with fancy steps. Five or ten minutes of the exercises would relax the children, rouse them, and they were ready to study again with renewed interest. I stayed in that work until I married and my home duties were such that I could not give it very much attention.

About four years ago one of our most philanthropic women in Boston began to realize the tremendous moral value of folk games and the folk dances. She began the work of assigning people to teach these games and dances throughout Massachusetts. It was a long time before the schools would take them up but now the folk dances are a part of our public-school system in Boston. The teachers are so intensely interested that in almost every school an outsider has been engaged to teach folk dances and games. I have a building where I teach the teachers after school hours. The school committee gives the schoolroom and the teachers pay the instructor and pianist. They claim that they go home rested from their day's labor.

Several months ago I visited again the city that I left eighteen years before. I found a number of the teachers still teaching physical training. I brought back this time the folk dancing and the folk games and the interest in them is most gratifying. What did I make them see and what did I try to make the school children see as I talked to them? Not only the physical and the social value but the great moral value in contrast to the dances so much objected to by the ministers. Teachers, ministers, mothers, social workers, fathers, all of us should join to eliminate the objectionable dances that we see in the city and out in the rural districts. In the cities we call them the "Grizzly Bear," the "Turkey Trot," the "Bunny Hug." The effect of these is immoral. The name is animal and there is nothing in the movement of any of these dances

to rouse the finer sensibilities of anyone. I am here as a matter of duty. I want to try to make mothers and others interested in young people who want to make better homes, realize the great value of the folk dances. They do not require all men or all women; they can be danced with a group composed all of men or all of women, or all of men and women and of people of all ages, ranging from five to fifty.

AMUSEMENT PROBLEM AND THE NEGRO

REV. A. A. GRAHAM, Phoebus, Va.

ABSTRACT

On the question of amusements I belong to the fossilized crowd. I have not yet reached the point where I could agree with my more liberal-minded and advanced friends. I do not take it on the ground of religion, however. I have taken the question of amusements, especially dancing and one or two other forms of amusements, entirely out of the realm of religion. The Negro and a few others give too much time to recreation. The one thing we have got to teach our people is to be sober and thoughtful. You can talk about the products of education if you want to, but you will find that the old, ignorant man who had no time for so much amusement, so much society life, had sense enough to get a good home and transmit that to his child. The child he has educated, however, has not always sense enough to keep the home. We are having that trouble right in our community. The Negro must learn to hold the land that he is getting. I think of a number of people in my own town who own property. They are almost unlettered—and still they had sense enough not to follow the frivolous things of this life. They secured good homes and sent their children to school. Now they have not a boy or girl with sense enough to keep those homes.

We have reached the point where we must do what the white man did a hundred years ago. No people that gives

itself up to pleasure can keep up or catch up with the man who is so far ahead. It is the time when every thoughtful Negro man ought to be at work. Recreation as a part of the physical development of the race, I recognize. We are face to face with the public hall, the public ballroom, which are attracting thousands of the masses of our people. I have found that the trained man when he comes to carrying on these amusements is apt to get to the point where he loves them too well. There are some things in this life that we had better not fool with. I do not care how good you are, there are some things that will tie you down.

The question of promoting the success of this Negro race is a tremendous one. We had better discuss this question of amusement—we had better discuss these other subjects and fight on them until we can get together. I realize, and I think every other black man is beginning to realize that we are not going to make the headway we ought to make in this country until all the denominations can work together for the good of the race; until all the professions work together for the good of the race; and until every man is behind the great burden of pushing for the progress of the race.

THE MINISTER AND RECREATION

REV. GEORGE F. BRAGG, JR., Baltimore, Md.

ABSTRACT

The subject of recreation is a thing that must adapt itself to the varying needs of the communities of people. There are communities in this country where it would be most feasible, I think, to install bowling alleys and billards. There are other communities in which it would be a crime to install these things. Common sense must prevail.

Study the condition and surroundings of the people. You should not go into a community where people are happy and know nothing about these new things and disrupt them by introducing ideas that destroy harmony. Goodness of

character should go with a man everywhere to make him honest, true, and just. I think that a man can be just as good a Christian playing billiards or pool or even dancing. The minister in a community is a man of God, a man of learning, and he inspires the people with a great principle—Love the Lord thy God. He should teach them to carry their religion into their pleasures and into their business.

COMMON SENSE AND AMUSEMENT

REV. J. W. PATTERSON, Hampton, Va.

ABSTRACT

I think that while many of you are prepared, or at least presume you are prepared, to decide as to what sort of amusements you are going to indulge in, you must also bear in mind that there are others about you who are not thus prepared. It is a matter of eating meat and offending your brother, to say the least of it.

I presume that there are men here who could go on the ballroom floor and enjoy themselves and go away unharmed, but you must also bear in mind that there are those about you who are not prepared to do these things and take the high ideals in life.

Now, when you come to the matter of dancing, where in many cases it may be carried on without any harm, I am prepared to say that right here is where we are having our trouble with that very thing. There are young men and women in our community who are being seriously harmed in one way and another by this amusement. If you will go to our Sunday schools on Sunday morning and observe, you will find that not men who do the dancing are teaching the children. You will find that those who teach are the old men and women who have had comparatively little training, who are there consecrating themselves to the service of God and are trying to help the young folks up. Those who are engaged in common amusements are very often conspicuous for their

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We seem to have passed over the pleasure side of life. In this world we do not live in danger of wild beasts or floods or famines. We are trying to see how much pleasure we can get out of life and it seems to me our people are getting to the point that the ministers ought to teach what are wholesome pleasures and recreations and what are unwholesome. None of us will disagree on the question that whiskey drinking—whether any of us drink or not—is an evil, an agent of the devil. No man with education, sense, or religion will say we ought not to fight against whiskey drinking and against the saloon that goes along with it. When it comes to dancing we have a different problem. What we ought to do is to come right down to a real study of what is the best and most wholesome recreation for the particular community in which each worker lives.

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